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To Mr. Spode
from
Henry Duffield

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The Daughters of Dr. Dumble
Aug 1900

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To Mr. Spiro

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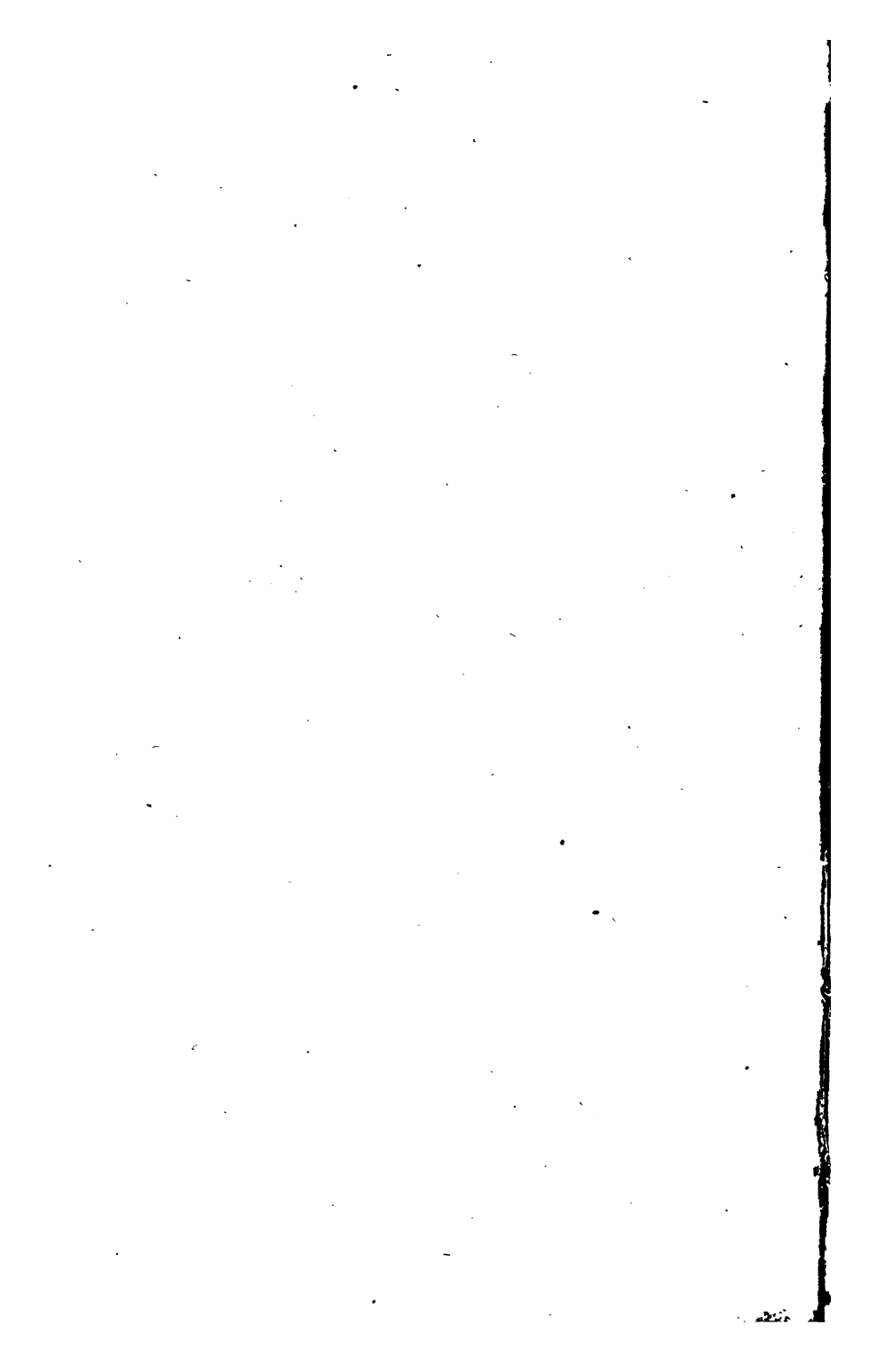
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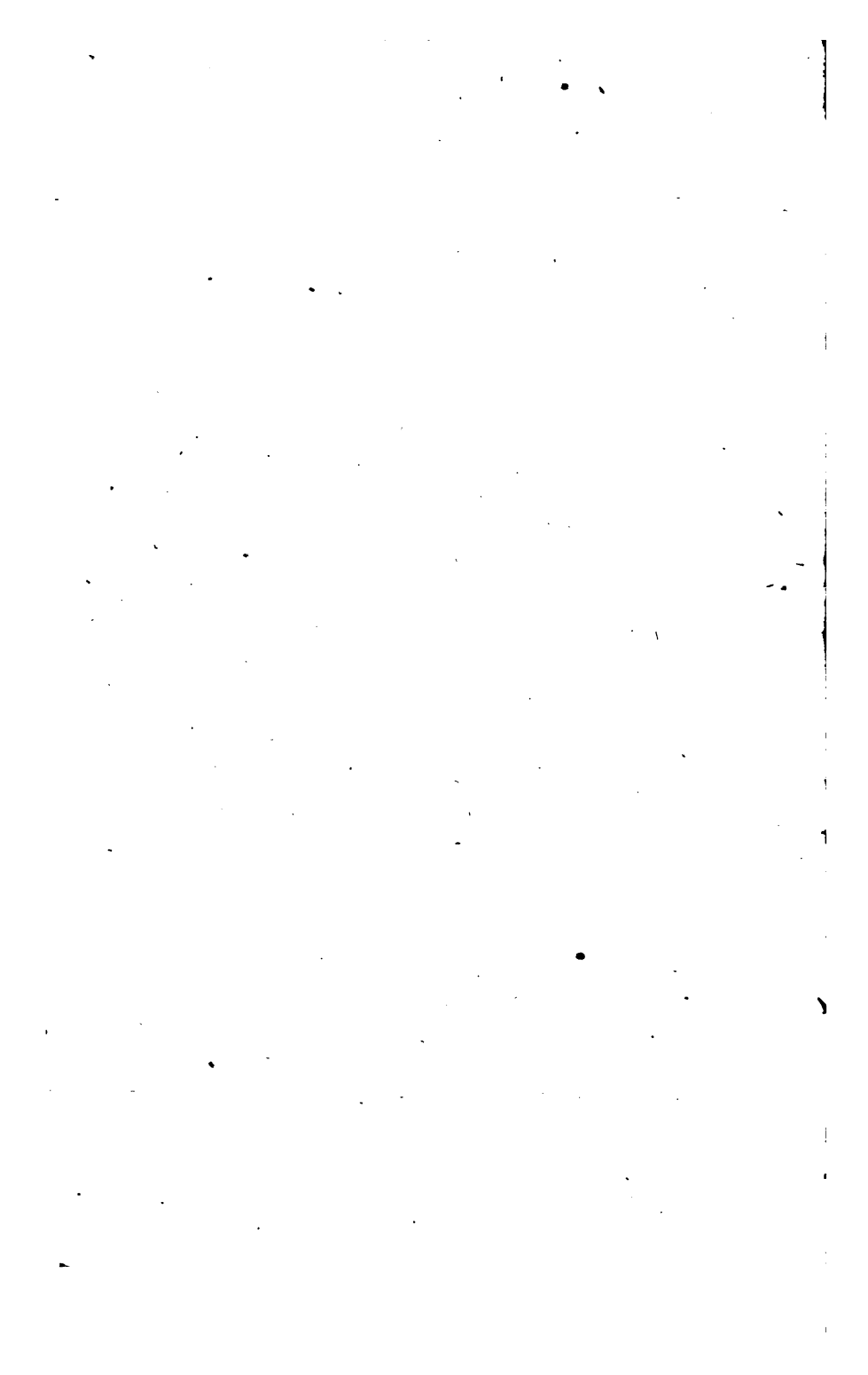
The Daughters of Dr. Duffield

Aug 1900

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HISTORY

OF THE

PROCEEDINGS

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OF THE

CARLISLE · PRESBYTERY

IN RELATION

TO A WORK, ENTITLED

DUFFIELD ON REGENERATION;

IN A

SERIES OF LETTERS

FROM A

PERSON PRESENT TO HIS FRIEND.

PHILADELPHIA:

PRINTED AND PUBLISHED BY WM. F. GEDDES,

NO. 9 · LIBRARY STREET.

1832.

PREFACE.

It is not deemed necessary to offer any apology for presenting the following Letters to the public, as they will speak for themselves, and tend to throw some light upon a transaction, which, till recently, appears to have been studiously covered with darkness.

Many persons in the Christian community looked to the meeting of the Carlisle Presbytery, held in June last, with considerable anxiety, as tending to involve a very successful minister of Jesus Christ in charges of a serious nature. The proceedings of that body, at that, and the previous meeting, have been kept from the public view, and nothing definite is known as to the result, other than that they condemned a book, entitled "Duffield on Regeneration," and cautioned the churches, ministers, and people, against its perusal.

Desirous of obtaining some knowledge on the subject, a request was made of a person present at both the meetings, for a history of the whole affair. The request was complied with in the following Letters, which give a correct history of all the proceedings. Supposing they might be as acceptable to a large portion of the community of Mr. Duffield's immediate neighbourhood, and elsewhere, as they were to the person to whom they were addressed, they are now published without note or comment. And indeed this is rendered in some measure necessary, as the editor of "The Presbyterian," in an editorial article, lately, has seen fit to advert to the proceedings of Presbytery, in a way calculated to injure Mr. Duffield, and designed to excite prejudice against him and his book. He says the Presbytery "report *twelve* distinct articles of error." "Three articles censurable, as having an adverse bearing upon essential points of doctrine, and all the others erroneous, and contrary to the standards of the Presbyterian Church."

Let an enlightened public judge.

LETTER I.

MY DEAR FRIEND,

AGREEABLY to your request, I give you some account of the late proceedings of the Presbytery of Carlisle, in relation to Mr. Duffield's treatise on Regeneration, of which we conversed when last together.

Previously, however, it will be necessary to give you a history of their initial proceedings in the case, and of the circumstances under which they originated. This I do, because it is indispensably necessary to the right understanding of all public acts to know somewhat of the character and relations, &c. of those members with whom they originated. No history can be complete without some reference to all the causes operating, many of which never appear in the transactions of public bodies as they are spread out on their records. Besides, the deceitfulness of the human heart, and the inconsistencies of human conduct and profession, are so great, that you cannot estimate a man's declarations fully, till you know somewhat of the circumstances and pressure, or influence and relations under which he acts. These, and other similar remarks, which will not fail to suggest themselves to your own mind, will, at once, show the propriety of bringing distinctly into view the prime agents in this transaction, as well as the circumstances under which they acted, while at the same time, they will acquit your friend of any desire to speak reproachfully of a minister of Jesus Christ. My object is to let you know the entire truth, so far as I have ascertained it from authentic sources.

At the meeting of the Presbytery of Carlisle, held in Shippensburg, in April last, the Rev. James Williamson, while Mr. Duffield was absent, called the attention of the Presbytery to his book. The order of the day, which was the conversation on the state of religion, was postponed for the purpose, and it was moved, that a committee be appointed "to review" the book. It was suggested by a member that the Presbytery had better not proceed till Mr. Duffield made his appearance, and the subject was postponed, a circumstance which proves conclusively that they did not consider the book apart from its author. Subsequently, when Mr. D. was present, it was resumed. No definite object was proposed, nor reason assigned by the Presbytery for proceeding in the case. Neither Mr. Williamson, nor any other member of Presbytery was willing to say that the book contained heretical doctrines, or to prefer charges against Mr. Duffield for a departure from the faith. The purity of his morals has never been impeached by his bitterest enemies; nor has his piety been called in question by any of his brethren.

It was objected, by Mr. McKnight and Mr. DeWitt, that the pro-

cedure was unconstitutional, and that the proper plan was, for Mr. Williamson, as he had introduced the subject, or some one else, to prefer charges of heresy. Any such design was disavowed, and *professions of concern for Mr. Duffield's reputation* were made by Mr. Williamson.

Crying fame too, it was said, was so loud as to render it necessary. This was denied, and proof of the fact demanded, but none was exhibited. The book had *not yet been distributed among the subscribers*, nor had it been circulated abroad. It was not in the possession of any of the members of the Presbytery, with the exception of Mr. Williamson, and perhaps two or three others, in or near Carlisle, so far as I can ascertain. Nothing had transpired in relation to it, except the publication of some pieces in "The Presbyterian," signed "Scripture Theology," and "Augustine," which it was rumoured had been prepared by members of Presbytery, and which are full of alandorous misrepresentations of the doctrines taught in the book, and of illiberal and unchristian charges of Pelagianism, Socinianism, &c. &c. against Mr. Duffield, a reply to which, the editor, in violation both of editorial courtesy, and liberal feeling, had refused to publish, and that too, when it was not probable, and I think I may safely say, not possible, that he himself could have read the book.

At the same time, pieces of like character, or even yet more defamatory, appeared in the "American Volunteer," a political paper published in Carlisle, the publication of which was obtained by two lawyers of Carlisle, viz. George A. Lyon, a public opposer of prayer-meetings, and known to be personally disaffected towards Mr. Duffield, and John Williamson, not then a professor of religion, though directly afterwards he made a profession in his brother James Williamson's church, ten miles from the borough of Carlisle in which he (John W.) resides? Both these gentlemen were on terms of great intimacy with Professor McFarlane who is said to be the *brother-in-law of the editor of the Presbyterian*,—was Moderator of the Presbytery,—had the appointing of the committee,—was known to be personally hostile to Mr. Duffield,—and had actually, in connexion with Dr. How, late President of Dickinson College, charged Mr. D. before the Board of Trustees, with having exerted a "malign influence" to disaffect the very small number of students in Dickinson College, and with having departed from the doctrines of the Confession of Faith, and of his venerable forefather, and of the word of God; and *with being in close league with a party hostile to the best interests of the Presbyterian Church*. These expressions are exactly taken, as far as my memory serves, from the written communications and charges of these gentlemen to the Board of Trustees, the copies of which, preserved in the hands of Mr. D., I have seen;—and they are charges of such a character that nothing but a very censurable spirit would have ever prompted two Christian ministers to make before a College Board, against a brother minister, and one who had befriended and hospitably entertained them both, without at least having had an interview with him on the subject, which from good authority I can affirm they had not and sought not;—but I may add, charges which they failed to sub-

stantiate before a body, among whom they knew were found Mr. Lyon, with whom they had conferred previous to their prosecution, &c. and other personal enemies of Mr. Duffield:—which were positively disproved by written testimony, and shown to have been the result of most unjustifiable and unbrotherly jealousies and suspicions. The evening before these gentlemen presented their accusations against Mr. Duffield to the Board of Trustees, at a late hour they were found in conclave with Mr. Lyon, in the College edifice. You will see a great deal of light upon this subject in a printed circular addressed by Professor Cleveland to his friends, if you can obtain the perusal of it.

It was under these circumstances, and by persons thus related, that the matter was moved, and in pursuance of a bald resolution to that effect, that a committee was appointed "to review the book," and report to Presbytery. I have heard that it was confidently asserted in Carlisle, before the Presbytery met, by Mr. Duffield's personal enemies, that such would be their proceedings. Whether this be true or not, it was singular to witness the zeal manifested by some members of the Presbyteries to get at the book, especially by an elder of the church *who retails ardent spirits*. Although there were the most interesting reports on the subject of religion, that had ever been given in the Presbytery, and accounts of revivals in churches where such things had never before occurred, in many of which Mr. D. had laboured, and his preaching been greatly blessed, yet did these things excite little attention or interest compared with the book.

Mr. Duffield took no part in the discussion about the appointment of a committee, till the close, when he arose and objected to the constitutionality of the procedure, and complained, that notwithstanding the fraternal intimacy which once subsisted between them, Mr. James Williamson should have never called to see him, and converse with him on the subject, though he had regretted to some of Mr. Duffield's people, and expressed his convictions *that he held dangerous errors*, strangely inconsistent with his declarations in Presbytery. Mr. Williamson replied that he had been prevented from doing so by various circumstances until recently, when he was repelled by Mr. Duffield. Mr. D. replied that he had indeed refused to have a conversation with Mr. Williamson, but he wished Presbytery to know the circumstances. Although he (Mr. D.) and Mr. Williamson had supped together the previous evening, and had walked together to the church, Mr. W. had never said a word till just at the hour for assembling in Presbytery, and at the very door of the church, through which people were entering, and when, about himself to pass round the house, Mr. W. said, "Brother Duffield, I wish to have a little conversation with you;" to which Mr. D. replied, "Brother Williamson, I would have been glad to have seen you at my house, and to have conversed with you previously to having acted in the case, but now it is too late." Mr. D. again complained that he Mr. W. should have deplored to a member of his (Mr. D.'s) church the dreadful heresy of Mr. D., and his close communion with one or two disaffected members of his charge. To this second statement Mr. W. made no reply. He had previously denied that he called Mr. D. a heretic. The resolution appointing a committee

to review the book was passed. Mr. Williamson was made chairman; the appointing power having been exercised by Mr. McFarlane.

Mr. D. gave notice of his intention to complain to Synod. The resolution certainly was highly improper, for it was virtually exciting suspicions and prejudices against Mr. D. and his book, before the latter had circulated—preventing him from any opportunity, to defend himself, and assuming the very thing of which proof ought previously to have been exhibited, that there existed any *such crying shame* as the Book of Discipline, chap. 3, sec. 5, describes, the spirit of which and of the 4th section of chap. 4, and of the 13th and 14th sections of chap. 5, have been violated.

The appointment of Mr. James Williamson on that committee, and its chairman too, and his consenting to act, after what had just transpired; and the manner in which, in private, he had prejudged both the book and Mr. D., was also highly improper. He was not a fit person to investigate it under the circumstances in which he was placed.

In my next I shall notice the proceedings of Presbytery at their meeting in June when the committee reported.

Affectionately your friend, &c.

LETTER II.

MY DEAR FRIEND,

It was a sentiment expressed by you in one of our interviews, that the character of the proceedings of the Presbytery at their adjourned meeting to hear the report of their committee appointed "to review" Mr. Duffield's book, would depend very much upon that of the late General Assembly. You were confident that if the brethren of the *New School* should have the majority, and conduct business with that decision and forbearance which characterize them; especially if they should divide the Philadelphia Presbytery, and effectually resist schismatic efforts to dismember the Presbyterian Church, there would not be so much zeal and acrimony manifested in the proceedings that might grow out of that report. In this opinion you were not mistaken.

The Presbytery, with the exception of eleven members, were in attendance at the time and place to which they stood adjourned—a singular and I believe unprecedented circumstance in the history of this Presbytery, who have always been opposed to *pro re nata* and intermediate meetings. The lack of their clerical members was supplied by an unusually full representation of lay delegates, some of whom I feel confident never had read the book on which they undertook to sit in judgment, and one of whom had to be roused occasionally from sleep to vote. The Moderator of Presbytery, Mr. McFarlane, though appointed to open Presbytery with a discourse, was absent, having passed with his family through Shippensburg but a few days previously, on his way to Cincinnati, as I learn. Mr. Moody was appointed in his place. Not

much business was done beside the consideration of the report. Dr. How was dismissed to join the Dutch Classis, to which the congregation that had recently given him a call, belonged. Mr. Fullerton, a member of the committee was absent, in consequence of ill health, and it is said took no part in preparing the report. It has not his signature. After the report had been read conjointly by Mr. James Williamson, and Mr. McGinly, the other member of the committee, it was accepted, and then, on motion, it was proposed to hear it read again, by items, with a view to its adoption, or rejection, or amendment. It is divided into twelve principal sections, which the committee have headed DOCTRINES!! Here a debate commenced, Mr. DeWitt and Mr. McKnight objecting to the procedure, and the former proposing that the "review" be printed, and every member furnished with a copy of it, with a view to the careful examination of it, and of the extracts made from the book; but their objections and suggestions were overruled.

Mr. Duffield stated that he complained of the whole procedure, and would take no part in the discussions; and said that if the Presbytery would converse together in a brotherly way, about the differing views of their members, in relation to the doctrines contained in his book, or their exposition of the Confession, he would cheerfully enter into it; and that there was no sentiment he held, that he was unwilling his brethren should know; but that if they would undertake to sit, as he conceived, *unconstitutionally*, as *judges in the case*, he must object to it. The clause of the Constitution, which gives Presbytery power to condemn erroneous doctrines, cannot be constructed so as to prove their right "to review" and condemn a book, which is the production of one of their own body; nor are the cases of Craighead and Davis cited from the Digest at all parallel. If the Presbytery had selected doctrines abstractly, having no more relation to Mr. D. than any one else, and condemned them, according to their statement, as held by New School men, or any sect, they might have pleaded that clause in the Constitution. But as it was, Mr. D. alleged that the Presbytery had, as a *bench of literary judges*, appointed a committee "to review" his book, and thus assumed a power never given to them in the Constitution, and that the committee, by reporting their *censures* and expressing to Presbytery their convictions as to the *dangerous errors advocated by the author*, had also assumed powers which Presbytery had not given to them, having been appointed merely "to review" or "examine" "the book." Mr. J. Williamson submitted a paper which, he said, was the resolution under which the committee acted, and which corresponded with what the committee have themselves stated in their report they were appointed to do, viz. "to inquire if any, and if any, what erroneous doctrines are contained in the book entitled Duffield on Regeneration, which require the attention of Presbytery." Mr. Duffield said he knew nothing of that paper, or of the committee's version of the resolution of Presbytery. It spoke for itself, and stood on record, and was the thing of which he complained. To amend it, or *accommodate* it to the committee's report, was too late. He had the copy of the minutes authenticated by the clerk, and would un-

questionably object to any alteration of the record. To him it was altogether a novel procedure to introduce a slip of paper, as the right minute of Presbytery when the records were before them; had been read, and re-read, and regularly adopted as the history of their transactions; and especially so, in a case of which a design to complain was regularly at the time made known to Presbytery. After this nothing further was said about the record, except that Mr. Williamson remarked that he did certainly *understand* it agreeably to his version of it, and that had been the view the committee had taken of it. Before the Presbytery proceeded to read "the review" the second time, it was agreed to have an interlocutory meeting, during which, as a simple suspension of Presbyterial business on a motion for recess, Mr. Williams expressed his desire, that the committee and Mr. Duffield might converse together; which meeting it was determined should last one hour only. It was proposed by some member of Presbytery, that they *should be alone*, during the meeting, when instantly some of the spectators began to withdraw. Mr. Duffield objected to any sitting *in conclave* in relation to him, and said that he cared not if the universe were present, and would not submit to be thus treated as a culprit. The proposition was accordingly withdrawn, and the spectators were allowed to remain.

Mr. Duffield inquired of the committee, whether in their observations about his views of life, they used the words "state" and "principle," which they had connected by the particle "or," as *synonymous*, or meant by those words to convey different ideas, for he confessed that he really could not understand the language of the committee. Mr. McGinly said they did not use them as synonymous. Mr. D. then observed, that he was then at a still greater loss to know what the committee meant, for they actually spoke, if such were the fact, of *ACTIONS being the CONSEQUENCES of a state!!* Mr. J. Williamson endeavoured to explain, but he showed that he did in effect use the word state as synonymous with principle. Mr. Duffield then asked Mr. Williamson if the committee would say whether they believed that *life is an essence, or substance, or cause, per se, (of itself,) having power to produce actions sui generis (of its own sort?)* One or two of the members of Presbytery occasionally whispered somewhat to him, but after repeated demands of Mr. Duffield on Mr. Williamson to keep to the point, the question was left unanswered. Mr. Williamson talked of the union of soul and body, and such a state consequent on that union as to produce vital actions. Mr. Duffield said the question had no reference to soul and body at all, nor was it necessary to make any reference to them in order to answer the question. An answer *yes* or *no* was all that was necessary. That answer he could not obtain, and the hour having expired, the Presbytery proceeded to read and discuss the report. Previously, however, Mr. De Witt and Mr. Duffield gave notice that they would not participate in the discussions.

I had neglected to mention that the motion to proceed to the reading of the report by items was made by Mr. Williams, to which originally were appended the words, "with a view to bring charges against

the author." It was moved to amend the resolution by striking out these words. On this motion the yeas and nays were called, and they stood 22 in favour, and 3 against striking out. Thus by a formal vote, the Presbytery, proceeding to judge the erroneous doctrines alleged by the committee to be contained in Mr. Duffield's book, disavowed any intention to bring charges against him. They, therefore, were not acting in the preliminary process as judges deciding on the relevancy of charges.

Whatever may have been the cause I will not pretend to say, but that night the pastor of the church, the Rev. Henry R. Wilson, had to officiate at the regular weekly lecture, for which the Presbytery stood adjourned till the next day, and he subsequently complained before all, that he could get none of them to preach. It would seem that the business of the day had not rendered them willing or desirous to conduct the religious exercises of a worshipping assembly, and address dying souls in the name of Jesus Christ: a sad comment on the whole affair. You will not, however, be surprised at such a circumstance, that of all the members of a Presbytery met to condemn the doctrine that the Spirit regenerates through the truth, there should not have been found one, beside the pastor, who was willing to preach the truth, when I give you an account of the extraordinary sentiments—I had almost said something harsher—expressed by the principal speaker, who seemed to be the mouth-piece of the Presbytery.

In the mean time farewell.

Affectionately your friend.

LETTER III.

MY DEAR FRIEND,

This and my subsequent letters shall contain a brief abstract of the debate, if such it may be called, during the second reading of the committee's report, together with occasional remarks on sentiments quoted.

As to the introduction of the report, and the interpretation which the committee had put upon the language of the Presbytery's resolution for their appointment, nothing was said. The report itself is divided into twelve heads, marked "Doctrines" by the committee, but with what judgment as to classification, and discernment as to collateral sentiments I will not undertake to judge.

The principal speaker on the occasion was Mr. Williams, at present without pastoral charge, and who at the time a call addressed to Mr. J. Kennedy, late of Philadelphia, was presented to Presbytery from the people among whom he had laboured for many years, gave, as I have been told, a very lamentable account of the state of personal and family religion among them, even doubting whether the worship of God was maintained in the families of the great mass of professors. He generally rose from his chair, and with an air of great paternity, stationed himself in a very conspicuous spot whenever he was about

to address the Presbytery. This may have been owing to bodily infirmity; but its appearance was magisterial. He seemed perfectly familiar with the report, and spoke often, "as with authority." It would have been difficult to have ascertained the object of the speaker to be other than to condemn the book. The author's words were never adverted to, nor the connexion in which the committee's extracts stood. Nor was there any thing like argument or discussion, in any of the speeches that were made, with perhaps one or two exceptions, which you will discover from the following, which I submit to you, being aided in my recollections by notes which were taken at the time from the lips of the speakers.

Under the first head, which notices Mr. Duffield's definition of life, there was more of something like *discussion*, and a greater number of speakers, than during any period of the subsequent consideration of the report. Mr. Williams said, 1st, "that as the author *confessed* the subject of life to be mysterious, and advanced his definition as an *approximation* to it, it was in effect an approximation to what he did not know, and therefore inconsistent for him to attempt to define it." Strange logic indeed you will exclaim. What is Mr. Williams's definition of Regeneration, but an approximation to what confessedly he does not know? and yet he thinks he can consistently enough undertake to define it—with all that class of theologians to which he belongs—as the implantation of a *principle* of spiritual life in the soul, by the Almighty creative power of the spirit of God. You perceive his play on words. It was a weak attempt to be witty, and to give a *smart* cut, by using the author's words in a *sense different* from that in which he had done himself. Mr. Duffield confessed that on the subject of life, as well as every other which relates so directly to the agency of God, there is a great deal of mystery in *the thing*—something that we cannot know, because inscrutable, and consequently a definition of it cannot be perfect. This arises out of the nature of the thing itself; just as we say, for the same reason, we cannot with perfect accuracy define God. But who will pretend to say, that as far as our knowledge and observation do or can extend, that may not be done? And yet Mr. Williams tried to play off a smart turn upon a word, so as to represent Mr. Duffield, as inconsistent, by undertaking to define a thing about which he *knew nothing*. I know you will blush at such a miserable sophism for the man that employed it.

He (Mr. Williams) said, 2d, "that it was a mere philosophical question at any rate, as to the nature of life, and he did not know whether the definition does or does not vary from the standards, because *they* do not define it." Of course then, it was not a matter about which the Presbytery, as a court of Christ, *acting under those standards*, could consistently sit in judgment. In doing so, they acted as a bench of literary judges, or a society of philosophers, and assumed to themselves powers not delegated to them in the constitution.

He declared, 3d, "that no physiologist ever yet confined the definition of life to *action*, until the author attempted to do it." Here is a specimen of want of discernment, or misrepresentation. Mr. Duffield does not in his book say, that life consists, in "*actions*," merely

or abstractly, as Mr. Williams intimated. All the qualifying ideas in the definition, Mr. Williams, and the committee, and all the speakers left out of view. He (Mr. W) attributed to Mr. Duffield a definition of life *not in his book*, and then said, according to his *garbled account* of it, (selecting but *one word* out of the definition) no physiologist ever defined it so, till Mr. Duffield attempted to do it! Nay, sir, neither has Mr. D. attempted to do so. Take the whole definition, and not a part, if you have aught to object to Mr. D.'s definition. If Mr. Williams should choose to define life, and say that it was a substance created by God, possessing power to produce vital actions, and I should represent him as saying that life is a "substance," and then go and draw my inferences, predicating life of every substance, to show the absurdity of such a definition, I should feel that I was justly chargeable with a want of intellect, or of moral honesty. And yet I might as consistently do this, as he has taken the word "actions" out of Mr. Duffield's definition, and reasoned as though Mr. D. made simple, abstract, unqualified *actions* to be life.

He (Mr. Williams) observed, 4th, "that although Mr. Duffield's definition of life, did not properly fall under notice, as not being contained in the Confession; yet, because of the use which the author had made of it, in the *illustration* of some essential doctrines, it deserved attention and censure." Here is putting a man down by authority, with a witness. Do we indeed live in a free country, and have we a right to think for ourselves? Or is it all a dream? Must a man be attended to and censured for his *illustrations* of a doctrine? But this is what the Carlisle Presbytery have done with regard to Mr. Duffield. Because he has questioned the accuracy of certain philosophical views of the nature of life, according to which some old divines illustrated Regeneration, and undertaken to suggest another, and to exercise the very same liberty they have done, he must be censured and put down! Is the philosophy of Owen and others then to be the standard? And is a man to be pronounced, and condemned, as a heretic, because he rejects it, and finds it convenient to *illustrate* Regeneration according to another view, and for any thing that has as yet appeared, a more correct view of the nature of life? Verily, things are coming to a sad pass, if ministers of Christ are to be censured for their *illustrations* of truth. Let us get back into the days of darkness and monasticism, and forge chains to bind the human mind, and deprive it of the liberty of thinking. A more proper course would have been, to have shown, by calm, dispassionate argument, the inaccuracy of Mr. D.'s definition, if inaccurate, or to have selected the positive assertions that were erroneous, and not his *illustrations* or the use he has made of his definitions.

Mr. Williams, 5th, "objected to the exposition of Regeneration by a reference to any physiological views of life whatever." Then must he never attempt to explain it at all as the scriptures denominate it life. I defy him to speak ten sentences according to his views of Regeneration without having recourse to physiology—yea a disputed point in physiology is assumed, viz. that there is such a thing as a vital principle. But Mr. Williams and the old divines, must be at liberty to use

as much physiology as they please, in the exposition of Regeneration—only Mr. Duffield must not; for he questions the accuracy of their physiological illustrations of Regeneration. It may do very well, after men have entrenched themselves behind their own physiological views, to object to one, who differs from them, undertaking to illustrate Regeneration by any physiological views of life whatever. Such dogmatism, however, will not do. People will think, and according to what their views of life, will be their view of Regeneration, since the Bible uses terms, that of necessity lead them to run an analogy between natural and spiritual life.

Mr. W. 6th, "Remarked that the author made the life of God to consist in actions, and thus deranged our notions of His physical being." It is easier to make assertions than to prove them. Mr. Duffield does no such thing. He denies that ever we conceive of God as possessing a principle of vitality in himself, distinct from His essence as *the cause* of his actions,—a very different idea indeed from that attributed to him by Mr. Williams. What Mr. W.'s notions of the "physical being" of God are, he did not say, and must himself explain. His language, which is correctly reported, is to me unintelligible.

After Mr. Williams, Mr. Keller alleged, that if life consisted in "abstract actions," it destroyed identity, and that man had no life till he was dead. He was every instant changing, and never two moments the same. The definition militated against the principles of philosophy. It destroys the action of philosophy. There must be some cause of actions—some substratum which the definition does not recognize. If life consisted in actions, then perpetual motion is life. The definition strikes at the foundation of the Christian religion. What is to be sanctified? Nothing in man, if this definition be correct.

It may be proper to observe, that as Mr. Duffield does not make life to consist in abstract actions, all this reasoning is just beating against the air. It may apply to those that do, but not to Mr. Duffield. But the truth is, it is too mystical and profound for me. I have yet to learn what is the "action of philosophy" and what *substance* there is in man which needs to be sanctified, and what sort of process the sanctifying process is, which relates to what is in man. The Bible teaches that God will be satisfied with right exercises and acts. What doth the Lord thy God require of thee, &c. Micah vi. 8. Nothing else; nothing away back in the soul of man. Philosophy may require more, but I respect not its demands. The word and will of God are enough for me.

Mr. Olmstead thought dreadful consequences would flow from this definition of life. If the book were a treatise on physiology, it could not be censured. Presbytery would have no right to notice it. But as it is connected with other things, then had, according to this definition, man lost his actions by his fall!! Its tendency is to mislead."

I need scarcely direct you to the absurdity of such reasoning. All the speakers betrayed a great want of discrimination. Surely if they

had carefully read the book, it would have been impossible to have made such mistakes, as they did, and to have attributed to Mr. Duffield a definition of life as unlike to his as one is to twelve.

Mr. *Kennedy* said, "that the definition supposed the existence of a multitude of effects without a cause."

Not so:—the effects, all constituting the life of a creature, are the result of *many* instrumental causes, as they have efficiency from the great first cause, the Almighty Spirit. To infer the existence of one specific cause *sui generis* (of its own sort), for such a multitude of ever-varying effects, is not philosophical.

Mr. *Kennedy* said also, "that the theory, at first view to him, resembled that of Hume and Berkely, but he saw that the author did not accord with them in his chapter on the substantiality of the soul. Yet he did not deem that a sufficient cause.

He (Mr. *Kennedy*) evidently believed in the existence of a vital principle. Is he aware that there is a very striking resemblance in this idea to the system of Drs. Grew and Cadworth, who advocated the system of a vital principle, or a plastic nature, which M. Boyle conceived, and we think not unjustly, to favour atheism? The existence of such a vital principle was assumed by every speaker. Nothing was said by any one to *prove* that *there is*, in REALITY, *any such thing*. Surely a grave Presbytery, when discussing such a subject ought to have met the merits of the question, and if Mr. Duffield incorrectly denies the existence of such a principle, proved it had an existence. But it is much easier to exert authority, than to reason; and the substitution of authority for truth is by no means uncommon, as Bacon has observed. Mankind, however, at the present day are not thus to be held in dominion. That superstitious reverence for the clergy which once made men adopt their words as laws, is happily at an end. *Proof, argument*, must be given, and not the dogmas of any man, or decrees of any Presbytery.

For the present adieu,

Your sincere friend.

LETTER IV.

MY DEAR FRIEND,

IN my last I gave you an account of the most important and pertinent remarks made by the different members of Presbytery who spoke relative to Mr. Duffield's definition of life. They *all* attributed to him a definition of life, viz. that it consists, in "actions"—simply, abstractly, which is not in the book, and in doing which they therefore did him as much injustice, as they displayed ignorance of the book.

The second item, in which the Presbytery accuse Mr. Duffield with teaching, that the soul of the child is derived "*exraduce*" (that is by generation,) from the soul of the parent, received but little attention. Mr. Williams was principal speaker. He reprobated the idea of in-

roducing speculations of such a character;—but *he did not show that they were taught in the book or held by the author*, nor even attempt it. The committee have not dared to do it, though they have tried to insinuate it! Mr. Duffield, in one place, is combatting the idea that all souls were created at once when Adam's was, and says that better proof than what has been submitted on that subject is requisite to entitle it to credit; and shows from scripture that God's agency is professedly exerted in the production of human souls through the generations of men in *some way or other*—but does not say how or when—in connexion with the formation of the body. In another place, conducting an argument on another point, he gives all the force to his antagonist's objection that it can have, and then denies that if the idea of the soul's being derived from the parent was admitted, the consequence contemplated would follow. And yet the Presbytery would insinuate that he taught the doctrine!! Could they not reason? I can scarcely find language adequate to express my views of the disingeniousness and cruelty or—but I forbear—of such conduct. They must have been hard run indeed, to endeavour in this way to make a charge of constructive heresy, and by the bye, on a point as to which the Confession of Faith says nothing. If this looks not like the absence of fraternal regard, I know not what does.

Under the third item, which notices Mr. Duffield's views with regard to the image of God in which man was created, Mr. *Williams* again was principal speaker. He *wondered* whether Mr. Duffield taught the *materiality* of God! He spake with great *solemnity*, as apparently designing to express his horror at "the impiety" of the author's sentiments. Hard language that, to use against a brother, especially when you know, that there is no such idea, directly or indirectly, or by any fair principle of interpretation of language, implied in Mr. Duffield's book. Mr. Duffield discovers, as he thinks, a resemblance between God the three-in one, Father, Son and Holy Ghost, and man, as he is a moral individual, uniting in himself three distinct and independent orders of life, animal, vegetable, and spiritual. Some old divines have thought that man, as he is composed of three parts, "body, soul, and spirit," according to the New Testament, and yet but one being, furnished a representation of the Trinity in Unity; but I have never heard that any one ever imagined they taught, that God had a body, soul, and spirit, or that he was material. Yet the Presbytery's optics have discovered something like it in Mr. Duffield's book. It is no uncommon thing for men easily to see what they wish to see.

Mr. Thomas Boston is far more gross on this subject than Mr. Duffield, for he says, that the image of God, which he says was seated in the soul of man, "shone forth also in *his body*, which had a wonderful beauty in it." You might with more propriety say, that Boston taught that God had a body, than the Presbytery have charged Mr. Duffield with teaching that God is material. But you say, Mr. Williams has *said* so, and the committee have *said* so, and the Presbytery have *said* so, and *therefore* it must be so. True, they have *said* so, but all the logic they have, will not prove it. And thinking peo-

ple will want a little more than their *word* for it. Prove it—prove it, reverend sirs.

The fourth section of the committee's report was adopted without a single remark. Mr. Williams, at the time, had gone up into the pulpit and was busy writing. In that section, the committee accuse Mr. Duffield of teaching, that Adam stood the representative of his posterity *in no other sense*, than the first animals and vegetables did to their respective progenies. They quoted in proof of their assertion, a great many passages in which Mr. Duffield traces and illustrates, that great principle of the divine government, according to which, one being is evolved from another. Some of their quotations, are by no means in proof of their allegation. But they have designedly shut their eyes upon what occurs in Mr. Duffield's book, pages 287-8. "Most undeniably, it is agreeable to the constitution which He (God) ordained with our first parents, that *their act* of rebellion against himself, should be *followed with the death of all their progeny*." "This death and depravity of his offspring, *therefore*, may be very appropriately called *the punishment* of his sin, or the penalty annexed to that great moral constitution which God had ordained with him as the head and parent of the human family." Similar and more pointed declarations occur in pages 302, 303, 306. And yet the Presbytery say, Mr. Duffield teaches in his book, that Adam stood related to his posterity *only as their animal parent!!* Such an oversight is unpardonable. Possibly it was not an oversight, for I observed that on one occasion, when Mr. J. Williamson was reading an extract from Mr. D.'s book, he stopped in the middle of a sentence, and skipped over several important qualifying ideas, which Mr. Duffield called upon him to read, but he replied it was not necessary. Not a member of the Presbytery had the book in their hands, as far as could be observed, nor did any one refer to it. Such conduct did not become judges. And what confidence can the public place in a body of men, that will thus act and thus speak? The truth is, Mr. Duffield denies that we personally partake in the *act* and *crime* of Adam's sin, in opposition to the views of some Calvinistic divines who taught, that we were all *seminally* in him, that is, parts of his very person, as the seeds are part of the tree, and that being thus *in* him, we did *actually sin* along with him, and became *in our own proper persons, partakers of his act and crime*. He does not teach that we do not suffer the consequences of Adam's sin, and that, by virtue of our connexion with him; but he denies any thing like seminal and commercial representation in this matter. The Confession of Faith teaches no such doctrine. The Biblical Repertory at Princeton, conducted by the professors there, have denied that we partake of the act and crime of Adam's sin. Dr. Green has given it up in a late number of the Christian Advocate. And yet for teaching just this very thing, the Presbytery of Carlisle, condemn Mr. Duffield's book! I feel strongly inclined to believe, that the chairman of the committee knew very little about the matter, or the Presbytery either, when he led them, and they all followed after him, into such an egregious blunder. If I mistake not, Mr. Duffield will make them all blush for their ignorance yet.

Under the fifth head, the Presbytery, so far as I can understand, represent Mr. Duffield as denying the imputation of sin. Mr. Williams still was in the pulpit writing, when this was read. Mr. Kennedy expressed a doubt, whether Mr. Duffield entertained the sentiments, which the committee attributed to him, and assigned his reasons for so doubting, by referring to the book and quoting passages, and claimed that no advantage should be taken from insulated passages.

Mr. Keller, however, thought that the Presbytery were under no obligations to be influenced by the *inconsistencies* of the author. *If they found* in a single sentence, a sentiment at variance with the standards, they had the right, and were bound to express their disapprobation.

Mr. Olmstead concurred with Mr. Keller.

Mr. Kennedy alleged, that it was but right to compare the sentiments of an author with himself, in order to ascertain his meaning, and not take disjointed extracts;—that we could in this way, make the very Bible contradict itself and teach falsehood. But his judicious remarks were all lost on the Presbytery. The fifth section was adopted. In that section they represent Mr. Duffield as teaching, that the sin of Adam was only the *occasion* of his posterity's sinning—that he denied imputation. Now this is not the fact, as Mr. Kennedy showed. Mr. Duffield denies that the death of infants is the *punishment* inflicted on them for any *criminal* participation, on their part, in the act and ill desert or crime of Adam's sin. He contends that this forms no part of imputation, and in a speech that he made after all was done, quoted the following words from Calvin, to show that even Calvin himself did not consider this a part of the doctrine of the imputation of sin. Calvin's words are, "Neither is that an obligation or accountableness for another's fault. It is not to be understood as though, we ourselves, innocent and undeserving, should sustain the blame of his (Adam's) transgression."

After the committee had read the sixth section, Mr. Williams descended from the pulpit, and offered a resolution embracing the fourth and fifth items of the report, as though he did not know the Presbytery had already passed resolutions on the subject. There was no motion made to reconsider what had been done: but some conversation took place, in which it was suggested, that he should so modify his motion as to embrace the sixth section; and after that, it was again suggested by Mr. James Williamson, that it might as well embrace the seventh. The motion prevailed. Mr. Williams ascended the pulpit, and Presbytery went on with the reading. Nothing was said by any member as to either the sixth or seventh section.

The sixth section charges Mr. Duffield with denying the doctrine of original sin, and this is substantially the same charge, as the Presbytery themselves have interpreted it in the seventh section, but by a strange fatality, they have in reality denied that there is such a thing as *physical depravity*, and attempted to vindicate the authors whom Mr. Duffield quote as teaching it, as having been misrepresented by him. Mr. Duffield denies physical depravity, that is, that depravity

can be predicated properly of simple being. The Presbytery have in reality done the same. There is, therefore, no difference between them. All that Mr. Duffield opposes, is *physical depravity*. If the Presbytery are afraid to avow their belief of it, why censure him? Yet the committee say that *sin inheres* in man and is born with him into this world, while they deny physical depravity! Verily, their denial is good for nothing. If the Presbytery believe in physical depravity, they ought to acknowledge it like men that are not ashamed or afraid to let their sentiments be known. I have no doubt that such a doctrine is as great a departure from the standards, as any thing in Mr. Duffield's book.

By physical depravity, neither Mr. Duffield, nor any that use the phrase, mean material depravity—corruption of the body—but he means whatever in the simple being is represented as the efficient cause of sin, so as that sin is rendered *necessary* by the very constitution of nature. He denies that sin exists in the simple constitution of man's being, as poison does in that of the serpent, or a thirst for blood in that of the wolf. Because this would be to make God the author of sin, and afford just ground for wicked men to say, as they actually do when reproved for their sins, "I cannot help it, I am just what God made me."

The Confession is directly opposed to this doctrine. It says, "all sin, both *original* and actual, (is) a *transgression* of the law." A transgression is an act of the will. Of such *acts*, and of the character acquired by them, is depravity predicable, not of simple being, nor of any thing resident in man's being, as a cause of transgression. If the Presbytery teach otherwise, they are as wide from the standards as they are from the Bible. They talk of a "principle," "bias," "inclination," with which the child is born, and which they say is sin, contrary to what the Bible teaches, Romans, iv. 15, "Where there is no law, there is no transgression." And v. 13: but more especially, 1 John, iii. 4. "Sin is the transgression of the law." In exact accordance with this, is the definition of sin in the Larger and Shorter Catechism. They do indeed, also introduce the idea of a want of conformity to the law as being sin:—but what is that want of conformity? It is the not doing what the law requires, for the Larger Catechism is sufficiently explicit in teaching that the design and use of the law is *as a rule* to regulate the conduct of a reasonable creature. But not to meet the requisitions of the law—not to conform to its demands, is just as much an act of will, as to violate its prohibitions. The Bible teaches nothing about principle or bias in man that is sin, irrespective of his voluntary deeds, or refusal to obey. If, however, there is such a thing as a principle or bias which is sin, it must be in the child, or not at the moment of birth. If it is *in* the child, then it must be in body or soul, or both. If in either, it is properly physical, that is, it has an existence in a created substance, which as yet has not put forth one characteristic moral act. If this be the case, then God created it. He is the author of sin, and the child sins by physical necessity. Poor little being is damned for doing what it could no more help doing, than getting hungry, or crying when it first came into the world.

Horrible doctrine!—that God should create a being, and by his own creative act, make “sin inhere” in it, and damn it for sinning after all this! Monstrous! Monstrous! And yet this is the doctrine of physical depravity. Do the Presbytery teach it? Unquestionably they do, if they say that “sin inheres” in us before we are capable of acting. No wonder they have had no revivals of religion to report, till this doctrine has been assailed, or at least till they ceased to preach it. If they deny that sin is in us physically, or literally speaking, and use the expressions metaphorically, it is the very doctrine of Mr. Duffield’s book.

I must tax your patience with a few communications yet, before I have complied fully with your requests.

Farewell at present.

LETTER V.

MY DEAR FRIEND.

THE resolution of Mr. Williams was modified by him, so as to embrace the seventh section of the report, and it was substituted by a vote for those that in his absence from the business of Presbytery had been previously passed. After the eighth section, which condemns Mr. Duffield’s views on the subject of human ability, had been read, Mr. Williams said, that Edwards was the first to make the distinction between natural and moral inability, or at least he was the first to bring it fully into view. But for his part he made no account of it. Inability, he said, resides in the soul generally,—“in all its powers as comprised in one complex principle of moral operation.” He repeated these latter expressions several times, as though they were favourite expressions. The soul thus described, he said, was designated in the scriptures by the term heart. This term (heart) he said, does not refer to the affections only. He believed there was “*inability in the affections!*” None else spoke.

The doctrine which Mr. Duffield teaches on the subject of human ability, is this—that God has created man susceptible of various emotions, correspondent with the nature or character of the objects presented to the senses, or truths presented to the mind—that when they are excited, they incline to various acts, but that before they issue in such acts, they must have the consent and concurrence of the will. He says, that there is nothing in the physical nature of man which renders it impossible for him to love God, to believe his word, or to repent of his sins, i. e. that his susceptibilities are just as capable, in so far as his physical constitution is concerned, of being excited to these acts as to any other, but that the things of the world, and sinful objects and considerations have acquired the ascendancy, so that man is unwilling and averse to meet the claims of God. In this state of mind, it is morally impossible for him ever to do so, and if left to himself, never would believe and repent. But his inability, he says, is wholly *moral*, consisting in the sinner’s aversion, or fixed opposi-

tion of will to God and divine things, not in any physical disability, which he calls natural inability. Now if we are not susceptible of love to God—not capable of such an emotion, it is preposterous, it is worse, to command us to love God. If we are destitute of the natural capacities which qualify us for believing, repenting, loving, &c., it would be just as rational a procedure to go and preach the gospel to wax figures in the shape of men, as to human beings. If man is physically disabled, wholly destitute of natural ability to love God, it would be no more absurd to require an ox or swine to do so, than to urge the scriptural exhortations addressed to us as rational and feeling creatures on this subject.

As to *Mr. Williams's* "complex principle of moral operation," I am utterly unable to understand him. They are words without ideas, and I should have been much better pleased to have heard him substitute some other, or attempt to explain them, instead of repeating them so often. Really I can scarcely conceive a collection of words so utterly without meaning. Profound mysticism! It may pass among the uneducated and unthinking, as very *learned* and very *deep*, but it is to me nothing but dense and impenetrable fog. I have met the like in Owen. Of the same character too, is what he said about "inability in the affections." If these words mean any thing, they mean that man is *constitutionally* disabled, utterly and absolutely incapable of such affections as love to God, hope, fear, joy, sorrow and the like, as directed to spiritual things. No wonder that he finds it necessary to bring in the naked power of God independent of his truth to convert a sinner. I should just as leave sit down and talk to a statue, and expect the power of God to create it a new man, as to preach to sinners physically disabled. I see no difference between them. The Confession of Faith teaches no such absurdity. It describes the inability of the sinner to be that of will, and not of physical being. And this is the light in which all successful preachers have understood it, if not theoretically, at least practically, as the whole strain of their preaching, their strong appeals, their powerful arguments, their tender expostulations all proved.

It was no little mistake that *Mr. Williams* made in what he said about Edwards. If he had read the treatise of Mr. Duffield carefully, he would have seen the language of Howe, and Twisse, and Augustine *quoted*, and if he had read the writings of Howe particularly, he would have seen the distinction between natural and moral inability, frequently and plainly recognized. But I fear I am undertaking what others are more competent to, and hope that you will excuse my criticisms on *Mr. Williams's* theology. I understand he never had a revival of religion during the whole thirty years of his ministry, and I must confess that if he preached the sentiments he professed in Presbytery, I am not at all surprised at it.

After the 9th section, which speaks of the influence of the Spirit, was read, *Mr. Williams* said that the author denied that influence which supersedes the necessity of the intervention of means, or of truth as a medium. He did indeed use the word immediate, but as it had been explained (he did not say where) it meant nothing more

than this grand discovery, that an agent acts when he acts! (Miserable sophistry and beneath the dignity of any man. We talk of an agency, immediate at the time exerted, and of another when the effect is not expected till a train of means have been employed, with the introduction of which the agency commenced, and when its immediate exercise ceased.) Thus I act immediately when I deliver my instructions to my agent; and I am said to act again mediately when my agent repairs to the spot, and delivers the message I have forwarded. He (Mr. Williams) said that the position that Regeneration commences in faith is false and dangerous error. Here he again spoke with great solemnity. He said that in John i. 12, 13. Regeneration is assigned as a cause to account for the existence of faith, (thus making the Bible to teach philosophy); "faith," he said, "is an emanation from Regeneration," and he "defied any critic to disprove that this was the correct view of the text."

These you will think to be extraordinary assertions, just what might have been expected from one who, 50 years ago, had read the systems of that day, and had slept from that till the present time. Mr. Duffield has not said that Regeneration *commences* in faith. He considers Regeneration an instantaneous thing, done at once and instantly as an act of the mind. He does indeed say that faith is the first holy act, and with that commences spiritual life. And so says the Bible, He that believeth *HATH* everlasting life. He that believeth not is condemned. The life that I live is by the faith of the son of God, says Paul. Till he believes, he has no life and is not born again. When he believes, he is born again. Who does not see that as he believes he begins to live, and that therefore Regeneration is the commencement of spiritual life, or the first holy act. Mr. Duffield and the Bible agree. In exact accordance with this view are those passages of the Bible, which say that Regeneration is effected by the Spirit through the truth. The truth cannot influence or affect the man till it is believed. "Of his own will begat he us by the word of his truth." "Begotten again unto a lively hope by the word." I might quote many other passages, but it is enough to say, that there is not one solitary text, in all the Bible, which teaches that Regeneration is produced by the naked *power* of God. Whatever power the Spirit exerts, it is *in and through the truth*. The power is applied to the truth, and the truth as the sword of the Spirit enters the heart. The power is not applied directly and independently of the truth to the heart. Our Confession of Faith does not teach it. The Bible no where teaches it. It is a philosophical subtlety, and we have it in the unintelligible language of Mr. Williams himself, "faith is an emanation from Regeneration." I should have been utterly at a loss to know what he meant, or whether he had not been teaching physical Regeneration in the grossest manner, but for his quotation from John. He says that Regeneration is there assigned as the *cause* of faith. Now the word "power" there means *right* and *privilege*, and does not denote an efficient cause at all, as any tyro in Greek well knows. He challenges every critic to *disprove* his view of the text. That is a strange way of proceeding truly. He should have *proved* his view to be correct. It is enough to deny it,

and the denial can be sustained with great ease. The only possible ground on which he can venture to assign Regeneration as the cause of faith, is that of inductive philosophy: and this, Dr. DeWitt, the late Dutch professor, has with good sense frankly acknowledged. But are we to go to inductive philosophy for the facts of our religion, or are they all revealed to faith? The truth is, the churches need to have the spell which the wretched mist of scholastic divines, with their inductive philosophy and unintelligible language, has thrown around them, taken off, before they will effectually awake and evince the power of an intelligent, active, and efficient religion.

I wish some one would get hold of "the review" and criticise it. It is exceedingly obnoxious to severe criticism under this head, and will be found to be as miserable a piece of false reasoning, founded on garbled extracts, as ever was presented to the attention of a discerning public.

With sincere affection,
Your sincere friend.

LETTER VI.

MY DEAR FRIEND,

I have taxed your patience, in one or two of my last, with some theological reflections which you are as competent to make as I am: but I know you will excuse them. They rose spontaneously, as I recalled the language held by the chief, and towards the close of the debate, the *only* speaker. If I transgress hereafter in the same way, I know I shall have your indulgence.

The 10th section was passed over in silence and *voted* to be correct. In this section, the Presbytery accuse Mr. Duffield of advancing erroneous ideas on the subject of election, and especially in distinguishing between predestination and election. So far as I can understand, Mr. Duffield designs to teach (though I think he has not expressed himself with sufficient distinctness on this point) that election, i. e. the word "election," is generally, universally used to denote those who are actually brought to God by the special selecting, distinguishing and sovereign grace of the Spirit; and that predestination is the purpose of God to do so. The word "election" occurs six times in the New Testament, and always refers to those actually in being, who were partakers of salvation. "Predestination" does not once occur, but "predestinats" does twice, and "predestinated" also twice. Paul uses it as referring to the purpose of God, and does certainly distinguish between them, when he speaks of "the purpose of God according to election," that is, the election according to his purpose. Then is the purpose, and then the election, and the election is according to previous purpose. If both are the same immanent acts in the divine mind merely, there is no difference between them. And surely every one who reads his Bible, knows that the term elect is commonly used, except

when it applies to Christ, to denote those, who have actually by the grace of God been made willing to embrace and profess Christ. Can it be *election* where the persons are not even in existence? There may be the *purpose* of selection, the choosing one before another as all lay open to the Divine mind, but I consider this property to be predestination, according as it is laid down in the Confession of Faith. Election relates to something as old divines said *ad extra*, something without the Divine mind. I do not, however, see, that Mr. Duffield has run athwart the Confession here, for his object is evidently to prove the perfect sovereignty of God, that it is his simple choice that is the prime efficient cause of spiritual life in all believers. The Presbytery must have been very lack of discrimination, if they did not see this, or very eager to find heresy to have expressed themselves as they did on this subject.

When the 11th section, which speaks of the human body of Christ, was read, *Mr. Williams* alleged, that the law requires *more than duty*. It has a claim, he said, "for integrity of nature and holiness of character, as well as duty"—"that without this we could not discharge the duty which the law required." This we lost, as he said, in Adam, and it must be restored by the Almighty power of God. Moral suasion, he said, was moral suasion (a truism,) whether employed by man, or devil, or the Spirit. The devil had ruined man by moral suasion. Any supporting agency of God, in holding up the faculties, and being of man, would no more conduce to holiness, than his lifting up a stone on high in his hand, and holding it there would make it fly upward. There must be a divine power exerted on the soul of man, in giving him *ability* and *integrity of nature*, or he is forever lost. He said, that the Greek word *naga basis*, denotes transgression, but *avopia*, meant something more, viz. "a *depravation of nature*," "or *want of integrity of nature*."

Mr. Duffield asked him if he accounted "nature" and "character" synonymous terms. He said he did not. Mr. Duffield then asked him what he meant by "integrity of nature," for he could not understand the expression. *Mr. Williams* replied exactly in the following words. He said "it is not an essence—not a substance, but if you please an accident!" This was a speech of greater length than his ordinary speeches, and he assumed a great deal of solemnity at times. His object was to show that there was in the unborn human nature of Christ, "a holy principle"—a *vis efficax*—(an efficient power.) I don't know what else that made it holy, other than its being the peculiar temple or possession of the Son of God united in his person with the divine. The holiness attributed to the unborn human nature of Christ, you know very well is not that which is predicated of *persons*, for it is called "a thing"—"*that holy thing*", and therefore, the very language of scripture shows us, as Mr. Duffield intimates, how it is to be understood. There is nothing here to favour the idea of physical holiness constituting an "accident," or quality of the human nature of Christ. The special influence of the Holy Spirit spoken of in Luke, in relation to the human nature of Christ, refers more particularly to the miraculous conception of Christ. The

truth is, this "integrity of nature" is another foggy expression. Mr. Williams manifested no ingenuousness, when called upon to explain his meaning, and I will venture to say, that he cannot express himself in intelligible language on this subject. It is a part of the mystic theology. I have never yet met one who showed that they themselves understood what they wanted to be at, when they talked about "rectitude" and "integrity" as an attribute of simple existence.

The remarks of Mr. Williams show how far theories in religion will carry men, and how, in pursuing them, they run directly up against the word of God before they are aware of it. He says that the law requires *more than duty*, and yet Moses says, "what doth the Lord thy God require of thee (nothing else), but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord and his statutes which I command thee this day." And the prophet Micah says, "what doth the Lord thy God require of thee but to do justly and to love mercy and to walk humbly with thy God." Now this is *duty*, all and every part of it "*duty*," and nothing but "*duty*." But this is all that God requires, and if Mr. Williams makes the law require more, he makes it severer than God has said he does. There is nothing, from Genesis to Revelation, which teaches that the law of God requires something that must be *put in us* by a naked act of Almighty power. Frightful is the view which the introduction of such metaphysical entities into theology gives of the government of God. There is not a government on earth half so tyrannical and cruel as this hyper Calvinism represents that of God to be. I know you understand my use of this expression and will not suspect me of not being Calvinistic in my principles. I am decidedly Calvinistic, but opposed to certain *explanations* of Calvin's system, which some have given,—which he himself did not adopt, and which I call hyper Calvinism because beyond Calvin himself. They out-Calvin Calvin. Here you have it in a bird's eye view. Men are first damned for a crime they never committed—then damned again for doing what they had no power to keep from doing—and damned yet once more for not accepting the salvation of Christ which was not provided for them, but only for the elect, and which they have no more power to embrace, than a dead corpse has to walk; and I might add, damned yet a fourth time, for *not having* what the Almighty power of God must create and *put into* them. "The visions of the Koran, the fictions of the Sadder, the fables of the Zendvesta all give place to this: Rabbinical legends, Brahminical vagaries all vanish before it." Perhaps it will be said, this is an unfair representation: but it is the legitimate and actual account which multitudes who have heard the doctrine of physical depravity and the *union* of representation in Adam, as preached by hyper Calvinistic ministers, give of it; and under the influence of which they have lived careless and died accursed. It has driven multitudes, to secret and practical, and some to open infidelity. There is no surer method to do this, than to force absurdities on the human understanding, and claim for them the sanction of revelation.

As to Mr. Williams's criticism about *anopia*, I have no doubt you

will smile. It is not enough for him to *say* that it means depravation of nature, or "want of integrity" of nature. He ought to have quoted a passage where it is so used. That he cannot do. Lexicographers will tell him, that it means that state of a man who is devoid of law, and thence, according to the ordinary uses of words, denotes the actions of one which evince him to be regardless of law as if he had, and recognized, no law over him, and thence again, iniquity—sin—transgression. The criticism was a poor attempt to support a mystic theory.

As to the remark that the supporting agency of God is no more conducive to Regeneration than Mr. Williams's holding a stone in his hand is to make it fly upwards, I cannot tell why it was made, for neither does Mr. Duffield nor any body else that I know, suppose so. Mr. Duffield attributes Regeneration to a *special* agency of the Spirit, his *moral power exerted through the truth*. The remark is irrelevant and deserves no attention.

I must reserve to another communication some notice of the remarks made about moral suasion.

Your affectionate friend.

LETTER VII.

MY DEAR FRIEND,

If you have ever attended to the views, which a certain class of divines express on the subject of the moral suasion of the Spirit, you will have been convinced, that they are exceedingly confused. They talk of it, as though it was the suasive influence which one *man* exerts on another, by means of truth,—as though it was but the *objective presentation* of the truth in the scriptures—or as though it was the simple, natural, and appropriate power of the truth itself to affect the heart. Thus the Presbytery have misrepresented Mr. Duffield. Now this is not correct. When God speaks, he can throw an energy into what he says which no one else can. Is there not a difference in the suasive power of truth as pronounced by one man and another man, and much more, as pronounced by God? To deny that God can impart energy to his own word, is to contradict the Bible, and the whole experience of his church. But any power that God may exert *on the soul, to prepare and adapt it* for the impression of the truth, is not *energy exerted through the truth*. Nor does the *power of truth*, after such an adaptation may have been created, appear conspicuous at all. God has power to create a man by an act of his own efficiency, but who will pretend to say that that is like his power to convince and convert? For how are conviction and Regeneration produced? Through the means of truth powerfully presented to the mind. Will any one say, that there is something done *in or to* the mind itself, *anterior* to and *apart* from the truth, which *adapts* it to the impression of truth? In all the ordinary and human forms of moral suasion, such an idea would be perfectly ridiculous. No man feels, that when he turns another from his purpose, he does it in any other way than through the power-

ful introduction of truth into the mind. And cannot God in this way convince the unconvinced, and convert the unconverted? No, says Mr. Williams, "moral suasion is moral suasion whether it be by man or devil or the Spirit." There must be a divine power exerted on the soul of man, giving to him ability and "integrity of nature." Truth will then "drop," as another divine of the same school says, "its own *underived influence* on a heart which God has prepared." And thus the plainest passages in the Bible are contradicted. The gospel is called "the power of God unto salvation;" but if the power of God is directly on the soul, to prepare it for the underived influence of the truth, it is not true that the *Gospel is the power of God*. There is no denying the fact, that we are "begotten to a lively hope by the word." If it is by simple power that the soul is born again, then it is not by the truth, by the word—and all the learned subtlety of ingenious divines can never evade the charge, that in explaining the doctrine of Regeneration, as wrought by simple power on the soul, they in reality deny the Bible, and set at naught the plain unvarnished account of it as given by God himself. Peter says, that the "divine power hath given unto us all things that pertain unto life and godliness through the knowledge of Him that hath called us to glory and virtue." It is through knowledge, which is to be had only in and through the exercises of our own minds, that all things relating to life and godliness are given to us. As God through the energy of his truth awakens our minds, and engages them in the belief and knowledge of divine things, he gives us all things that pertain to life and godliness. But to secure this knowledge, is the very nature, design, and tendency of moral suasion—not of simple power, independent of truth. I could quote many more passages, which are as flatly contradicted by this philosophy as the above, and I could expatiate on the dreadful stupefying and soul destroying influence, so far as ministerial labour is concerned, which is the natural and necessary result of this doctrine of Regeneration by power, and not through the truth—but I might be thought invidious. The truth is, that the whole error and absurdity of this scheme, which has so often consoled unfaithful ministers, who see no conversions occurring among their hearers, is to be resolved into this palpable inconsistency, viz. attributing moral changes to the influence of physical power. It robs God of the whole glory of his government over mind, and subjects him to charges which can be brought against none of his creatures. Besides, it places him in wretched contrast with the devil, and represents the latter more efficient to destroy, than He is to redeem. What must we think of the declaration that satan ruined man by moral suasion, and that even God himself, now that Christ has died, cannot recover him by His moral suasion? Satan exerted no power to destroy the "bias," or "inclination," or "integrity of nature," or "original righteousness" of Adam, which it is alleged characterized him while holy. He did not create in him any "bias" or "inclination to sin" which became so a part of his constitutional nature, as that he transmitted it by natural generation to his posterity. For satan possesses no creative power. All he did; was done by means of falsehood. Falsehood employed with suasive power by the devil, ruined

our holy parents. And yet that theory of religion, which makes Regeneration the effect of simple power, immediately exerted on *the soul*, and not by means of the truth, denies that God can recover a sinful being by the suasive power of truth! Oh what a delusive philosophy! How has it darkened the whole subject of the Spirit's influence,—and kept multitudes of Christians groping and perplexing themselves to find out something done to them, or in them, away back of their conscious moral exercises! It is the bane of spiritual improvement. It is the most successful engine of satan, to annoy and distract poor anxious souls, to neutralize the power of truth, and to embarrass and vitiate and prevent every thing like successful effort and enterprise in the life of holiness. "I was waiting," said a young man, who since his mistake has been rectified, has become a very efficient Christian, "I was waiting and expecting with great anxiety and distress, that something like a *shock* would be given to my soul, that would put all right, and that then I would love God, and believe, and repent, as a matter of course." And so think many. It is a fair inference from the doctrine of Regeneration by power exerted on the soul. We naturally look for some evidence of it, if it takes place. We take it for granted, this must be in our conscious exercises; and nothing of this sort occurring in our experience, the conclusion is drawn by many Christians, they must be unrenewed, while all the appeals of God, and his demands to deny themselves, to give him their heart, to rend their hearts, and the like, requiring their *voluntary exercises* of faith, love, and repentance, in which alone are to be found the evidences of spiritual life—the proofs that they have passed from death unto life—are overlooked and undervalued. Oh how much of comfort is denied to the child of God, and effort lost to the church, by this metaphysical explanation of *Regeneration wrought by immediate power!* And how directly is it opposed to the Bible. "Being born again not of corruptible seed, but of incorruptible, *by the word of God!*" "The law of the Lord is perfect, *converting the soul.*" "Is not my word like as a hammer that breaketh the rock in pieces?" "The *preaching* of the cross, *it is the power of God.*" "Of his own will begat he us *with the word of his truth.*"

Adieu for the present.

LETTER VIII.

MY DEAR FRIEND,

THE last section of the report is the most extraordinary of all. It is evidently calculated, if not designed, to neutralize the powerful appeals which Mr. Duffield makes in his book to the consciences of Christian ministers, as to their obligation *to live, preach, and pray in the spirit.* He affirms, that it is only as they are "filled with the Spirit," that they are fit for their work, or can have any hope of success in winning souls to Christ. And the possibility and duty of being in the scriptural sense, "filled with the spirit" he shows. Yet

have the Presbytery attempted to make it appear, that he intimated, or that his language tended to make the impression, that *miraculous* gifts might be exercised by ministers and Christians at the present day. This is utterly beneath the dignity of the Presbytery. The section is either a piece of wretched, bungling misconception, or a specimen of highly censurable sophistry. Mr. Duffield says, that we must be "filled with the Spirit," as were the apostles, on the day of Pentecost, when they preached Christ. The Presbytery would fain lead their readers to draw the conclusion that *he meant* to teach, that we must be "filled with the Spirit," *in the same sense* in which the apostles were, as they spake in foreign tongues in the exercise of miraculous gifts. And one of the committee, Mr. McGinly, said, after some remarks of Mr. Duffield, that as Mr. Irving, of London, had taught, that the gift of tongues was still in the church, he did not know but that *some such* ideas were held by Mr. Duffield! This was downright cruelty—I will not say designed. For Mr. D. shows very carefully, what he means by being "filled with the Spirit," so that there can be no possibility of *mistaking* his meaning, if *credit* is given to him as being *honest* in his use of language. Again and again he says, the man that is under the feeling and efficient influence of the truth, is "filled with the Spirit," in the ordinary acceptation of that expression in the New Testament. And he contends, and contends with great point, that it is the cold, heartless, and apparently uninterested exhibitions of truth on the part of ministers who are not "filled with the Spirit," that actually contributes to bind their hearers in the chains of unbelief.

The sentiments of Mr. Duffield on this subject, were reprobated by Mr. Williams, the only one who spoke on this section. "How can we, he asked, be filled with the Spirit, if the Spirit has no access to the mind but by the truth?" Now, Mr. Williams, it is well known, is an enemy to enthusiasm and fanaticism, and has never had a revival of religion in his church; and yet, strange to tell, he has broached the very doctrine of fanatics on the subject of the Spirit's influence. It may be traced through all the wild and frantic excitements of the oracular priests and priestesses of the heathen,—among some visionary and fanatical sectaries in the church of God, and in the language of the ignorant and uneducated, in many parts of our own country, who think and speak of the impulses of the Spirit as being irresistible, necessarily leading to outcries and extravagant gesticulations. Indeed, I am utterly astonished at such a question, when I seriously consider it. It is teaching the doctrine of the physical influence of the Spirit in the grossest form. It is denying the very letter of the word of God. It betrays an utter contempt of all the ordinary and analagous modes of speech, when we are said to be filled with wisdom, love, &c., and it tends to set aside the obligation which is plainly recognized and enforced by the apostle Paul, when he presses it on the consciences of sinners, to be filled with the Spirit. I have no doubt that these views, as to the physical influence of the Spirit, form one of the strongest obstacles in the way of revivals of religion. They lull the conscience to sleep. They render ministers and people satis-

fied with a dull, monotonous routine of religious services, and a *dry didactic* exhibition of the truth. They sap the very vitals of that experience which has its seat in the conscious exercises of the human heart. They cheat the mind and conscience both, and lull them into a profound repose, while souls are perishing all around, by the thought, that no success is to be expected, nothing can be done, and they must patiently wait for the *sovereign display* of the Spirit's power, when he will come in contact with the minds of men *directly*, and *prepare* them to receive the truth, and when, possibly, there may be induced an obligation for increased effort and action on the part of ministers and people. Oh how have the churches slept under this delusion! How has the doctrine of the Spirit's influence been perverted! And instead of being the powerful stimulus to incessant, increasing, and successful effort, in preaching and labouring for the conversion of souls, actually been the means of inducing in the churches a damning Antinomianism, and contributing to the perdition of immortal souls! I use strong language on this subject, but not too strong. Till ministers and churches awake, and feel that it is their privilege and duty to be "filled with the Spirit," generation after generation will perish. The millenium will never dawn upon our earth till this spell is broken. The gospel shall not speed its flight through the earth, till ministers and churches recover the apostolic spirit. Oh thou grieved and insulted Spirit, how have thine influences been withheld from the church, and the world, through the subtleties of philosophy; and how have whole generations of souls, like wave after wave, rolled in, in full tide, to swell, even to overflowing, the lake of unquenchable fire! When shall the adulterous connexion between the metaphysical philosophy of the schools, and thine own truth be destroyed, and the light break forth radiant, beaming, glowing, filling the earth with a flood of glory!

My dear friend, I rejoice that in these feelings, you can sympathise with me, and add your prayer to mine,—Amen, amen, even so come Lord Jesus.

Affectionately, yours, &c.

LETTER IX.

MY DEAR FRIEND,

The concluding resolution of the Presbytery which was offered, and I suppose, prepared by Mr. James Williamson, is a very extraordinary document. It solemnly *warns* all the ministers and elders and members of the church, against the dangerous errors of Mr. Duffield's book, and was evidently designed to prevent its circulation, and its being read. This is indeed, of a piece with his private proceedings, and those of his brother, to whose settlement Mr. Duffield had contributed, and from whom he had received many acts of kindness; for I have been informed that they (it seems to be a family coalition,) have told some of their people, not to read the book, and it

is a fact, that some professors of religion, and elders of the church, have actually been guilty of dishonesty in refusing to take and pay for the book, though they had subscribed for it. This is but a poor comment on their zeal for the truth. And indeed, such proceedings are an outrage upon the good sense of the community. What! do the Presbytery think that they are to judge for the people, and tell them what books they ought or ought not to read! This is an assumption of ecclesiastical power that might have suited the spirit of the times two hundred years ago, or been allowed in the Genevan republic, under Calvin's dictation; but it is at war with those principles of liberty, both civil and ecclesiastical, and that spirit of independence which characterize the American people. I wish the Presbytery of Carlisle had remembered, that they had reached the year 1832, and not presumed to dictate to the people, what they are to think about a book, from which they make *garbled* extracts, and at the same time, virtually prohibit them from reading it. But such ecclesiastical domination and prejudging, will not do. The people will cry shame, before this matter rests, and those that have acted so prominently in the transaction will feel ashamed too, ere long. Strange inconsistencies have been betrayed by some of them. Even Mr. James Williamson, the *reviewer* of the book, confessed to some of his own people, as I have been told, that he did not understand the book. Of this, there is little doubt, and every one who has read the book with an unprejudiced mind, will be convinced it is so, when they see "*the review*," if ever that document should be laid before the public. A man that confesses he don't understand a book, should not undertake to "*review*" it. Nor should a Presbytery presume to prescribe to a people, what or what not they should read. They have never ventured to warn their churches even against Tom Paine's, or Thomas Jefferson's works, but they have proscribed Mr. Duffield's. If it was his alleged errors they sought to condemn, why did they not arraign him, and try him, and pronounce sentence upon him, and trust a little to the good sense of the community to sustain their proceedings, if founded in justice? Are they afraid of the people's being led away by the "*New Light*" of Mr. Duffield? Then they betray how little confidence they have themselves in the efficacy of the instructions they have for years been giving to their people. And what a want of practical faith in the teachings of the Spirit of God, vouchsafed to all that truly believe, does this indicate? They must warn the churches to beware of the book, and thus before ever it has been distributed among the subscribers, create suspicions, and prevent some from reading it with an unprejudiced mind. Mr. Duffield must be assailed, and his reputation as a minister of Christ sacrificed, and public confidence in him as a teacher of religion destroyed, and that right away. This done—popular suspicion and distrust and alarm being excited, the next step will be to drag him before them, and condemn and depose one who has been a pioneer, and successful labourer in every benevolent enterprise for the last 16 years, in the region where he lives, and who has had thrice the number of souls as seals to his ministry, that perhaps any minister of the Presbytery can number.

The spirit manifested at the last, I thought was highly censurable. On Thursday evening, before sun down, it was proposed to adjourn till to-morrow—a thing unprecedented, as I am informed, in the history of the Presbytery, at least for many years, especially as there was to be no preaching. The only cause assigned was, that Mr. Williams could not, and would not, attend at night. It was expected that Mr. Duffield would make some remarks on the proceedings of Presbytery, and it was whispered that a number of the citizens would attend. Mr. Duffield objected to the adjournment, and so did Mr. De Witt, and Mr. McKnight, but it prevailed. These gentlemen severally then asked leave of absence, and the motion was reconsidered. It was proposed there should be preaching at night. Mr. Wilson (pastor of the church,) said, “I could get none of you to preach last night, and had to preach myself.” Mr. Duffield turned and smiling in Mr. Wilson’s face, said, “If brother Wilson had asked me, I would have been glad to have preached for him.” Mr. Duffield took occasion before Mr. Williams withdrew to say, that he, Mr. Williams, had attributed “sentiments to him, which were neither in his book, nor in his head, nor in his heart.” The Presbytery, however, after a recess, met at night, though not till considerably after the hour appointed. Attempts were made to adjourn the Presbytery, and arrest proceedings. A crowded assembly had convened to hear Mr. Duffield speak. After various unsuccessful efforts to arrest business, the subject of the review was renewed. Mr. De Witt gave notice of his intention to complain. Mr. McKnight requested his dissent to be recorded, and wished to assign his reasons for it, but after several interruptions, he sat down, stating that he considered himself controlled, and denied his constitutional rights.

Mr. Duffield took a very cursory view of the proceedings, and said just enough to show that he felt perfectly willing and able to meet the Presbytery. He quoted several testimonies from Calvin, and showed how his own sentiments had been misrepresented by the committee. At first, the committee seemed restive and interrupted him frequently, till he observed, that “he had sat patiently all day and heard his sentiments misrepresented, but did not say a word, exercising entire forbearance, and professing that he had come there with the design to crucify his selfish feelings, and that he wished the brethren who seemed to be so very sensitive, would exercise like forbearance towards him.” He continued his speech without interruption. It made a deep impression. One female cried aloud, expressing her censure of the Presbytery’s proceedings, and it required but little penetration to see that there was good reason for wishing, if such a wish had been entertained by any, to prevent Mr. Duffield from speaking, before such a large and promiscuous assembly. After he had finished, a few remarks were made by Mr. McGinly and Mr. J. Williamson, and the Presbytery adjourned. The next morning, Messrs. McCahen, J. Williams, H. R. Wilson, Kennedy, Keller, and Patterson, ministers; and elders, Mr. Casset, and Mr. John McClure, not a member of Presbytery and an elder of Mr. Duffield’s church, who, it was said, had conferred with some members of Presbytery previously, were ap-

pointed to defend the Presbytery before Synod. Messrs. Williams and Wilson, were appointed a committee to wait upon Mr. Duffield, and converse with him relative to the alleged errors of his book.

Thus ended the proceedings of the Presbytery, which I consider to be as palpable a violation of the constitution, as any ecclesiastical proceedings ever had by any Presbytery,—and as fraught with injustice and cruelty towards a brother, whose labours have been eminently blessed, and who enjoys the confidence of the churches to an equal, if not greater extent, than many of those who have thus virtually condemned and injured him, without a trial. I have no idea, that the good sense and Christian feeling of the community will ever sustain such acts of high handed intolerance. It is too late in the day for such things. And I feel perfectly confident, that as it is the cause of truth, and of revivals, and of a dying world, and of God, for which Mr. Duffield is contending, if he maintains his confidence in the Lord his strength, he will in the end triumph. I expect, without doubt, to see the principles which Mr. Duffield advocates, spread and ferment, and break up the foundations of many generations, and contribute to the increased activity and efficiency of churches, that have slept for half a century. God grant it, and let his name have all the glory.

Affectionately,
Your friend, &c.

ERRATA.

- In 3d line from top of page 5, insert "and" before "which."
In 18th do. do. for "Presbyteries" read "Presbytery."
In 4th line from bottom do. insert "of" before "his."
In 8th do. of page 11, for "definitions" read "definition."
In 8th line from top of page 12, insert "are" after "what."
In 17th do. do. 13, for "Cudworth" read "Cudworth."
In 8th do. of page 14, for "professedly" read "progressively."
In 17th do. do. for "disingenuousness" read "disingenuousness."
In 10th do. of page 17, insert "alleged" before "in."
In 1st and 6th lines from top of page 20, strike out the marks of parenthesis.
In 23th line from do. page 20, insert the words, "change secured by the" before "first
holy act."
In 5th line from bottom of page 21, for "Then" read "There."
In 5th line from top of page 22, for "property" "properly."

REMARKS

UPON THE

REPORT OF THE COMMITTEE

APPOINTED BY THE

CARLISLE PRESBYTERY

TO REVIEW THE WORK ENTITLED

DUFFIELD ON REGENERATION;

TOGETHER WITH SOME

ADDITIONAL EXTRACTS FROM THE MINUTES,

NOT PUBLISHED IN THE

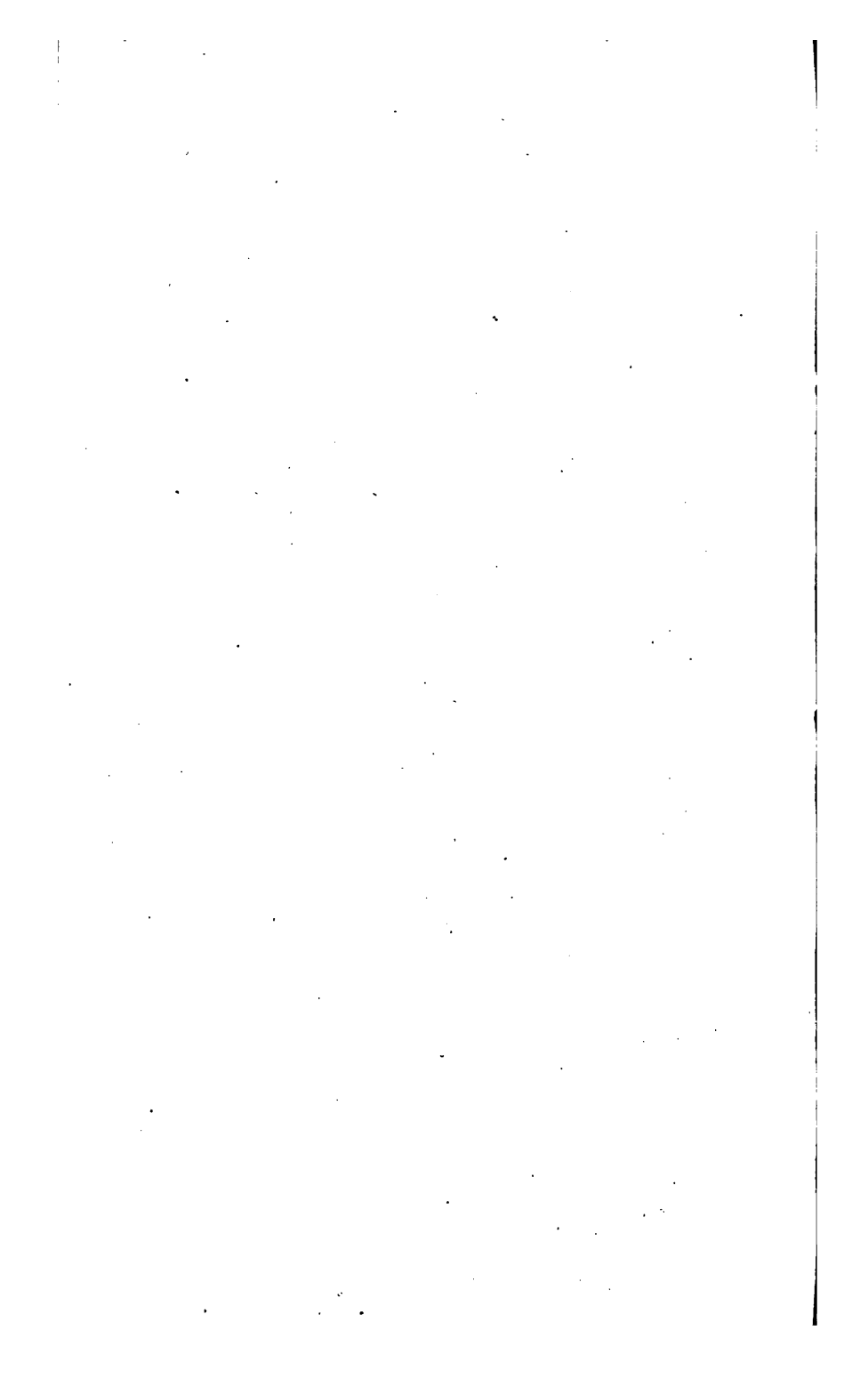
OFFICIAL EXTRACTS.

PHILADELPHIA:

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No. 9 Library street.

1832.



REMARKS

UPON THE REPORT OF THE COMMITTEE, &c.

THE following pages are intended to aid the reflecting portion of the Christian community in forming a judgment with regard to a work which has excited much attention of late, entitled "*Spiritual Life or Regeneration, illustrated in a series of disquisitions relative to its Author, subject, nature, means, &c. by George Duffield.*"

Previously to its publication, attempts were made to forestall the public judgment; and certain Ministers and Professors of Colleges whispered their *fears* and *suspensions* and *cautions*, till some were prepared to see a monster of *heresy* when it appeared. No sooner had it begun to circulate, than a systematic attack was made upon it, simultaneously in the columns of the American Volunteer, a political paper, published in Carlisle, and of The Presbyterian, published in Philadelphia. The political paper allowed answers to appear, which were furnished by the author's friends, and the party who had commenced the attack withdrew from the contest. It was suspected that the publications in it proceeded from the pens of one or more clerical men connected with Dickinson College; but the names of George A. Lyon and John Williamson, Esquires, were given as the ostensible and responsible contributors to its columns. The *religious* paper closed its columns against any replies. The Editor *feared* to circulate *error*, or be involved in a controversy, from which his readers might judge of his comparative talent, and suspect his fidelity. The names of his correspondents were withheld, and for several weeks previously to the meeting of the Presbytery of Carlisle in April last, "*Scripture-Theology*," "*Scriptural-Theology*," and "*Augustine*," laboured to raise suspicions, and excite the cry of heresy, and thus, as events have since shown, prepare the way for investigations to be commenced by Presbytery, under the pretext of a *crying fame*.

Instead of charging the author with heresy, which none were willing to do, the novel and inquisitorial process of trying and condemning the book, was adopted. Every one can see how easily afterwards they could condemn the man. It imposed no responsibilities on any man. It relieved those who were active in the business from the obligations and embarrassments which the Constitution of the Presbyterian Church has created, in order to prevent unnecessary and malicious litigation. It was pronounced to be done in kindness, and from a concern for Mr. Duffield's reputation. It was alleged to be the safest, and only

proper course of proceeding; and it was thought, would, in the end, guard against the introduction of error into the churches. Any design of trying, or proceeding against the author, was disavowed. How far the actual doings of the Presbytery can be reconciled with such professions, and how far the committee appointed to examine it have given an accurate account of the doctrines taught in "the book entitled Duffield on Regeneration," the public will judge. The minutes of the Presbytery are first submitted to the reader's attention. The committee's review of the book, with some remarks, will follow.

"The following are extracts from the minutes of the Presbytery, at their stated meeting in Shippensburg, April 11, 1832:

The order of the day was suspended for the purpose of introducing a book, entitled 'Duffield on Regeneration,' to the consideration of the Presbytery.

It was moved that a committee be appointed to review the above mentioned book, and report to Presbytery.

After recess, the Presbytery resumed the consideration of the motion relative to the book entitled 'Duffield on Regeneration;' and Messrs. J. Williamson, M'Ginley, and Fullerton, were appointed a committee to examine the above mentioned book, and report to Presbytery.

Mr. Duffield gave notice to Presbytery of his intention to complain of the above decision to the Synod of Philadelphia.

SHIPPENSBURG, June 27 and 28, 1832.

Adjourned meeting of the Presbytery.

The committee appointed to review the book entitled 'Duffield on Regeneration,' presented their report, which was accepted.

Resolved, That Presbytery proceed to hear, by paragraphs, the report of the committee on 'Duffield on Regeneration,' to ascertain whether, in the judgment of Presbytery, there be in it any doctrine or doctrines at variance with our standards."—*Extracts*, p. 6.

The following resolution was adopted as the general expression of the Presbytery's mind with regard to the Book.

"*Resolved*, That after deliberate consideration, having declared the foregoing doctrines contained in the book, entitled 'Duffield on Regeneration,' as presented in the Report of the committee, to be erroneous, and contrary to the doctrines of the Bible, and the standards of our Church; we do most solemnly and affectionately warn all our Ministers, Elders, and people, to guard against such distracting and dangerous errors, and this we feel constrained to do, under a deep conviction of our solemn responsibility to the Great Head of the Church, to guard against every thing which shall corrupt the purity, or disturb the peace of the Church."—*Extracts*, p. 28.

The Presbytery condemn the doctrines contained in the book as presented in the report of the committee, and pronounce them to be erroneous, as well they might; for the committee have made a false presentation, as the reader will perceive.

The following are minutes of the proceedings had at Millerstown, during the sessions of the Presbytery in October:

"Whereas, the Clerk neglected to record an order of the Presbytery at the close of their meeting in June last, at Shippensburg, putting the report of the committee on 'Duffield on Regeneration,' together with the resolutions in the case, into the hands of J. Williamson, to make a fair and connected copy for the Stated Clerk, with power to make such verbal alterations as might be necessary to form a proper document,

Resolved, That the Presbytery now recognize this to have been the fact.

Inasmuch as representations were made in Presbytery, that the report of the committee on 'Duffield on Regeneration,' was mutilated by Mr. J. Williamson,

Resolved, That Messrs. Olmstead, M'Cachren and Creigh, be a committee to examine and compare the transcript made by Mr. J. Williamson, with the original, and report to Presbytery.

The committee appointed to examine and compare the transcript of the report of the committee on 'Duffield on Regeneration' with the original, made a report, which was accepted and adopted, and is as follows:—That they have performed the duty assigned them, and find that Mr. Williamson has discharged the duty faithfully which was assigned by the Presbytery in June last, and that no alterations have been made in the least affecting its original meaning.

Resolved, That the report and resolutions of Presbytery in the case of 'Duffield on Regeneration,' as transcribed by Mr. James Williamson, be forwarded to Synod as an authentic document of Presbytery."—*Extracts*, p. 4.

The alterations referred to were evidently designed, 1st. To improve the style. Mr. Wilson, it was said, had objected to the bungling manner in which some parts of the report had been written. 2d. To increase the strength and precision of some of the sentences; and, 3d. To avoid the appearance of any personal allusion to Mr. Duffield, with which the first copy abounded—such as substituting the words "book" for "author," and "it" for "he," where they occurred—Mr. Duffield having in his speech at Shippensburg declared, that the people would never distinguish, but identify him and his book, and that the Presbytery themselves had, in fact, identified them, though they had professed to keep Mr. Duffield out of view.

The following minutes record proceedings had in relation to Mr. Duffield himself:

"SHIPPENSBURG, June 29th, 1832.

Resolved, That Messrs. Williams and Wilson, be a committee to confer with Mr. Duffield, in a friendly manner, in regard to the erroneous doctrines contained in his book."

PROTEST.

The undersigned respectfully begs leave to enter his protest against the order of Presbytery, directing Mr. J. Williamson to make any alterations whatever, in the report of the committee on the work, entitled 'Duffield on Regeneration,' and against the transcript thus made by him, and read before the Presbytery, as containing some deviations from the original copy, and embodying some historical minutes, not strictly accordant with fact, the right of Presbytery to do which, he cannot admit, and of the exercise of which he complains.

GEO. DUFFIELD.

Millerstown, Oct. 3, 1832.

Resolved, That commissioners from the congregation of Carlisle, be heard in regard to the state of Religion, in that congregation.

The commissioners presented a letter to Presbytery, which was read and ordered to be laid on the table.

The following is the letter:

CARLISLE, September 30, 1832.

To the Rev. Presbytery of Carlisle:

Rev. and Dear Fathers and Brethren,—We, the individuals composing the church under your care in Carlisle, feel that we would be wanting in our duty, as well as doing violence to our feelings, should we neglect to address you under present circumstances. We do not address you in the spirit of schism—but

with respect, and in the spirit of love. To you as ministers of Christ we look; and from you we expect a deep and tender regard for our best interests. In this spirit and with these expectations, we lay open before you, fully, freely, and decidedly, our views and feelings in relation to the Rev. Geo. Duffield, our beloved pastor; and we earnestly entreat you to hear and regard us as brethren in the Lord.

The tie between us and our pastor is a strong and a sacred one. We have enjoyed the benefit of his labours for sixteen years. He came to labour among us when he was young; and he has spent the prime and vigour of his life with us, and for us, and our families. When he entered upon the discharge of his duties in our church, it did not number much more than 200 members; and now the number is not far short of 700—and the standard of piety has been elevated in proportion to the increase of numbers. Several powerful revivals have been the results of the Holy Spirit upon his active and faithful ministerial efforts. Most of us are his children, and indebted to him under God for the salvation of our souls, and our hopes of eternal life; and there are none of us who have not sat with delight and been refreshed and edified under his ministry. He has watched over us and our children with the solicitude of a kind parent. In the time of trial we have enjoyed his counsels and instructions—in the season of distress and sickness we have been cheered and comforted by his presence—and at the dying beds of our dear and departed friends we have observed his fidelity as a minister, and his tenderness as a friend.

In view of these things, it will not be thought strange that our feelings and sympathies should be awakened in regard to our beloved Pastor, and that a sense of duty and the promptings of affection should at this time have constrained us to make them known to you. We do it in the spirit of kindness, and with all due respect—but with firmness, for we feel ourselves bound by the ties of grateful affection, and Christian duty, to adhere to and sustain our Pastor. Think not that we wish to speak disrespectfully, or forget our subjection, when we say to you, that we consider ourselves as a church whose spiritual interests have suffered, and whose Christian feelings have been deeply wounded, in consequence of proceedings had in your body in reference to our Pastor. The effects of these proceedings—though unintentional, no doubt, on your part—have been seriously detrimental to our spiritual interests. Their tendency, you well know, could be none other than to shake the confidence of the people in him, whom God has placed over us. It is true; that in the minds of nearly all of us that confidence has been so strong, based on long and intimate acquaintance, that even now it remains unshaken. Still we cannot but lament the injury done, in their effect upon a few individuals, by creating a division in sentiment and feeling between brethren. And further, we have suffered because that slight disaffection, which may have previously existed, arising from insufficient causes, has been fostered and promoted indirectly by the sanction of your authority—and we must say too, as it is a matter of wonder as well as gratitude, that under such unfavourable circumstances, we should still continue (as we do, with but few exceptions) united together by the bonds of love to one another and to our Pastor.

But we confine not our views to the injurious effect of these proceedings upon ourselves. It has been more extensive. Our Christian feelings are deeply wounded, when we reflect that the usefulness of our Pastor has been curtailed with regard to our friends immediately around us, and the salvation of their souls through his preaching prevented.

And looking still further than this, an obstacle has been thrown in his way throughout the bounds of the Presbytery, and indeed wherever he may wish to preach the Gospel. Once the fact was, that every pulpit, in this region and elsewhere, was open to him; and every congregation considered it a happy privilege to enjoy his labors: and the seals of his ministry have been numerous both abroad and at home; above most ministers. But we have reason to believe that suspicions have been engendered, and do now begin to prevail; and that the wide door of usefulness is partially closed against him. In this way, it is our decided conviction, that the cause of our common Lord and Saviour has suffered mate-

rially; and the general church has been deprived of the more successful labours of a faithful and devoted minister. And we trust, that when these things are exhibited to you, (knowing that you have the cause of the Redeemer at heart, and are desirous to build up his kingdom,) that nothing further will be done by your body, tending to perpetuate such results.

It is, dear Fathers and Brethren, to express these views and feelings, that we thus appear before you; and at the same time, to bear our decided testimony in favour of our Pastor, and express our entire and undiminished confidence in him. This we have taken the liberty to do to you, and through you to the sister churches.

We conclude by joining in prayer that God, in great mercy and kindness to his church, which he redeemed by the sacrifice of his Son our Saviour, would preserve you: and by his Holy Spirit would guide and direct in all your proceedings, and deliberations and decisions! Amen.

PROTEST.

We, the undersigned, in the exercise of our constitutional right, do hereby respectfully protest against the entire proceeding of the Presbytery of Carlisle, in relation to Rev. George Duffield and his book on Regeneration, as unconstitutional, and unprecedented, and injurious to the reputation and usefulness of a Christian brother, as we hope to show when we appear in Synod.

ROBT. CATHCART,
J. McKNIGHT.

The committee appointed to confer with Mr. Duffield, in relation to the erroneous doctrines of his book, read their report, which was accepted and adopted, and is as follows:—Your committee has earnestly sought opportunity to discharge the duty assigned them by Presbytery—but being unable to satisfy Mr. Duffield, respecting certain points of constitutional order, suggested by him, and especially respecting the precise object held in view by the Presbytery, in the appointment of the committee, permission could not be granted them by Mr. Duffield, to discharge the obligation imposed on them, as will appear by letters accompanying this report. And which are as follows:

CAMPBELL'S FARMS, MOUNT ROCK SPRING, Aug. 27, 1832.

Rev. and Dear Sir:

It is supposed that you have been apprised that the Presbytery of Carlisle, at their meeting in June last, appointed the Rev. H. R. Wilson, of Shippensburg, and myself, a committee to wait upon you, with a view to a friendly conference with you on the doctrines of a book, entitled 'Duffield on Regeneration,' which was the subject of some proceedings at the meeting referred to, and of which you were candid enough to acknowledge yourself the author. Now the wish of the committee is, that you would be pleased to appoint a day, when you would deem it most convenient to yourself, to receive said committee, and afford them an opportunity to discharge the obligation which their brethren have imposed upon them, and that you would signify accordingly by letter, to either member of the committee, as soon as possible, as they feel extremely reluctant to obtrude themselves upon you without your explicit consent, and at a time which you would judge might be more profitably and pleasantly otherwise employed.

Accept, dear sir, the assurance that with sincere respect and affection, I am your friend and brother in the bonds of Christ,

JOSHUA WILLIAMS.

Rev. Geo. Duffield.

Rev. Joshua Williams:

Rev. and Dear Sir,—In reply to your letter of this day's date, I have only to say, that I am unable to give you any answer till I am made acquainted with the design of the Presbytery, in appointing a committee "to wait upon [me] with a view to a friendly conference with [me] on the doctrines of a book, entitled

'Duffield on Regeneration,' and the principle of Ecclesiastical procedure, as recognised in our book of Discipline, upon which such an appointment was made. You will at once perceive the propriety of giving me information necessary to act in the case.

With sentiments of respect, &c. I remain your friend and brother,

GEO. DUFFIELD.

Carlisle, Aug. 27, 1832.

CARLISLE, Sept. 19, 1832.

Rev. and Dear Sir,—The undersigned are a committee appointed by the Presbytery, in June last, to confer with you, in a friendly manner, on the doctrines of a book, entitled 'Duffield on Regeneration.'

The object of the Presbytery, as we understand it, by the measure adopted was, to obtain through their committee, such exposition of your views in relation to certain doctrines of the book referred to, as would satisfy them that no proceedings against the author are necessary; but that in case no such exposition can be obtained, the way may be prepared for proceeding judicially against the author, at their next meeting, should they deem it expedient. Your answer to this note will be expected in writing to either or both members of the committee, provided you are pleased to give any answer to it.

With sentiments of respect and esteem, dear and Rev. sir, yours &c.

JOSHUA WILLIAMS,
HENRY R. WILSON.

Rev. Mr. G. Duffield.

CARLISLE, Sept. 20, 1832.

The Rev. J. Williams:

Rev. and Dear Sir,—In reply to your note of the 27th ult. I stated that I could give no answer to your request that I should appoint a time for a conference with me, till I should receive information on these *two* points, viz. What was the design of the Presbytery, in appointing a Committee to wait on me, and have a friendly conference with me; and what is the principle of ecclesiastical procedure as recognized in our Book of Discipline, by virtue of which, such committee was appointed.

The note of yesterday, which, owing to my absence from home, by virtue of engagements previously existing, I did not receive till ten o'clock at night, does not meet either point. It does not state the Presbytery's design, but only yours and Mr. Wilson's *understanding of it*, inferred from "the measure adopted." No copy of that resolution has been forwarded to me, either by the clerk or in either of your notes. Nor have I any *assurance* that the design which you have thus attributed to the Presbytery was their actual declared design. In a measure so seriously affecting my reputation, I wish the declaration of the Presbytery's design, and not the exposition of it by any member, however correctly he may be found eventually to have inferred it.

I wish to know whether charges have been preferred against me, or are designed to be. The Presbytery I remember, by a deliberate vote of the yeas and nays, disavowed any such design on *their* part. Are you and Mr. Wilson, in the application of the Saviour's rule, designing to do so? If so, I shall undoubtedly meet you, in the spirit of Christian kindness, and I think satisfy your minds, when met in a candid and fraternal manner, that neither I, nor the 'book entitled Duffield on Regeneration,' deviate from the Bible or 'the Standards.' Or, have the Presbytery appointed you as a committee to deal with me, *preparatory to the origination of charges?* If so, I wish to know the clause of the Constitution, by virtue of which this has been done, that I may better understand the whole transaction.

I should have been pleased to have seen you and Mr. Wilson *together* at any time at my house. It is my wish to treat the Presbytery with all due courtesy and respect; but it must be obvious to you, and will be conceded by all, that

my inquiries are reasonable, and that every demand of legitimate self-defence—ample opportunity for which, I cannot think the Presbytery would deprive me—will sustain them as proper, and indispensably necessary to be met in the case.

Yours with respect,

GEO. DUFFIELD.

Resolved, That the order of the day be postponed, to hear Mr. John McClure, an Elder of the Church of Carlisle, who appears as a representative of a part of that church, on the affairs of that congregation.

Mr. McClure presented a memorial and a communication from part of the congregation of Carlisle, requesting Presbytery to redress certain grievances complained of in them.

PROTEST.

The undersigned protests against the admission by Presbytery of certain papers handed in by Mr. John McClure, a disaffected Elder of his charge, who appeared as the representative of a small disaffected party in the congregation of Carlisle, complaining of the tenor and style of his preaching, and declaring their conviction of the importance of dismissing him from his pastoral charge.

GEO. DUFFIELD.

Millerstown, Oct. 3, 1832.

'The commissioners from the congregation of Carlisle,' presented a copy of the proceedings of that congregation on the 24th of September, 1832, which was laid on the table—and is as follows:

Agreeably to notice given from the pulpit on the preceding Sabbath, a meeting of the Presbyterian congregation of Carlisle, was held in the meeting house, on Monday the 24th day of September, 1832, at 2 o'clock, P. M. at which upwards of 400 members of the church were present.

Andrew Boden, Esq. was called to the chair, and George Fleming appointed Secretary.

The meeting being organized, it was opened with prayer by Rev. James Knox.

Mr. H. Duffield then offered the following resolution.

Resolved, that the resignation of his charge tendered by our pastor in a communication read on yesterday be accepted.'

Which being seconded, the communication containing the resignation was read.

Mr. A. Carothers then offered a substitute for Mr. Duffield's resolution, a part of which was accepted, and is as follows:

'The congregation having considered the communication of their beloved pastor, the Rev. Geo. Duffield, requesting their acceptance of his resignation of his pastoral charge, deeply regret that circumstances should have existed to induce him to make the request; yet apprehending that by declining to meet his request, they might thereby be the means of impairing his usefulness in the great cause of his Master, the congregation are therefore induced to accede to his wishes. And they do hereby assent to his resignation of his pastoral charge of this congregation, and agree that the pastoral relation between him and them shall be dissolved.'

This resolution being under consideration, Mr. John Williamson offered the following:

Resolved, That this meeting do now adjourn, that the course laid down in the Confession of Faith be adopted in accepting the resignation of the pastoral charge of the Rev. Geo. Duffield.'

This resolution being put, was rejected by a large majority.

The question then recurred on Mr. Duffield's resolution as amended by Mr. Carothers, which was also rejected by a very large majority: but twenty persons voting in the affirmative.

Mr. James M. McKim then offered the following resolution and preamble:

'Whereas, from statements made in the public prints, and elsewhere, it ap-

pears that a resolution passed by this church eighteen months ago, in relation to the male Sunday School, has been misunderstood by many; and the feelings of our pastor have been deeply wounded thereby, therefore

'Resolved, That in placing the Sabbath School under the superintendence of the person then nominated, we did by no means intend to take it from under the care, supervision, and control of the pastor of the church:

And since such construction has been put upon our resolution of that day, therefore

'Resolved, That we consider as the Sabbath School of this church, only such School as may be under the care, supervision, and control of the Pastor.'

These resolutions were almost unanimously agreed to: but three persons voting negatively.

Mr. Knox then offered the following resolution:

'Resolved, That a committee of five persons be appointed, whose duty it shall be to draft a letter to the Presbytery of Carlisle, expressive of our views and feelings in relation to our pastor, which draft shall be prepared, and read preparatory to adoption, at such time as this meeting may stand adjourned to.'

This resolution was unanimously adopted.

The meeting appointed the following gentlemen on the above committee, viz. Thomas Trimble, James Knox, A. Carothers, Esq., James M. McKim, and Thomas Urie.

Mr. John Williamson presented the following protest:

'I protest against the proceedings in the case of the resignation of the Rev. Geo. Duffield, before it has been presented to Presbytery, and the congregation cited, &c.

JOHN WILLIAMSON.'

After which, on motion, it was

'Resolved, that this meeting adjourn to meet again on Sunday evening next, at 4 o'clock, P. M.'

Concluded with prayer by Rev. Daniel McKinley.

ANDREW BODEN, Chairman.

GEORGE FLEMING, Secretary.
Carlisle, Sept. 24, 1832.

'Resolved, That the following question be decided by the vote of the Presbytery. Is it expedient at the present time to institute charges against Mr. Duffield, on account of any doctrines contained in the book entitled 'Duffield on Regeneration,' of which he acknowledges himself the author? Which was decided in the negative.'

Dr. Paxton and Messrs. Kennedy and Sharon, were appointed a committee to take into consideration the entire proceedings of Presbytery, in regard to the book entitled 'Duffield on Regeneration,' in order to bring in, if possible, some minute which shall be satisfactory to all and arrest further proceedings.

'Resolved, That the documents from Carlisle, presented by the commissioners from that congregation, and by Mr. John McClure, be forwarded with the other documents to the Synod.'

The committee appointed to bring in a conciliatory minute in regard to the proceedings of Presbytery, in the case of 'Duffield on Regeneration,' offered a report—which was accepted and laid on the table—and is as follows:

'The Presbytery, after much discussion, and serious deliberation being fully convinced of the evils of religious controversy generally, and the declining influence which the prolongation of this discussion will have upon the interests of religion among them, appointed Messrs. Sharon, Paxton, and Kennedy, a committee to devise and report some plan of compromise and amicable adjustment.

The committee having attended to the matter submitted to them, recommend the adoption of the following minute:

That, whereas, Mr. Duffield has avowed himself the author of the book, enti-

* Mr. J. McClure moved to lay these resolutions on the table, which was refused.

ted 'Duffield on Regeneration,' which has been under the consideration of the Presbytery, and alleged that his meaning has been misapprehended by the Presbytery in their proceedings relative to it, and that he does not hold the doctrines they believe to be contained in it—the Presbytery, while they deem the language and mode of reasoning used in the book to be calculated to mislead in some important doctrines, do, nevertheless, receive Mr. Duffield's declaration of adherence to the doctrinal standards of the Presbyterian church, and while they are conscious of having been influenced by no unfriendly feelings, but have been actuated by a regard to the purity and prosperity of the kingdom of our Lord Jesus Christ, in what they have done, they do agree to put a stop to all further proceedings in this case, and to receive him with cordial affection and brotherly love."

The papers presented by Mr. McClure contained no charges nor any thing specific, but vague general statements, showing how the minds of a few being filled with suspicions by the proceedings of Presbytery, and being personally disaffected towards Mr. Duffield, had misinterpreted his preaching, and supposed that he had been preaching at them. There are also insinuations in them, that Mr. Duffield had violated his faith and ordination vows, and become a *reviler* of persons, which, however, the Moderator decided, were not to be considered as charges. They certainly were slander.

The report of the committee on the book, entitled "Duffield on Regeneration," commences in the following strain of apology and regret:

"The committee appointed at the last meeting of the Presbytery to 'inquire if any, and if any, what erroneous doctrines are contained in the book entitled 'Duffield on Regeneration,' which require the attention of this Presbytery,' report—That they have attended to the duty assigned them, but that other numerous and pressing engagements, together with bodily indisposition, have prevented them from giving that very careful investigation to so large and multifarious a work, which otherwise they would have bestowed upon it.

It is with unfeigned regret they are constrained to state, that in their opinion, the book does contain a number of objectionable doctrines—doctrines in opposition to those taught in the Confession of Faith, and on subjects which are essential in the Gospel scheme of salvation. The committee presume it will not be expected of them to notice all the objectionable parts of the book, but such only as have a bearing directly or indirectly on important and fundamental articles of our Confession of Faith. The attention of the Presbytery is therefore called to the consideration of the following as the principal errors of the book:"—*Extracts*, p. 7.

Here the committee confess, that "*other numerous and pressing engagements, together with bodily indisposition, (which no doubt applies to Mr. Fullerton, who did not act,) have prevented them from giving that very careful investigation to so large,*" &c. &c. We note the singular style of speech here observed, *giving an investigation to*, &c. and bestowing it upon. No doubt the committee meant *carefully investigating*, &c.

It would seem there are other "objectionable parts" in the book, but that "such only as" the committee have quoted "have a bearing directly or indirectly on important and fundamental articles of our Confession of Faith." If, therefore, it can be shown that these passages or "parts" do not teach what the Presbytery and their committee say they do, the book, according to their own showing, is clear, and Mr. Duffield stands acquitted of the charges brought against him and his book.

ARTICLE I.

"On the nature of life. On page 115, it is said, 'Life consists in the regular series of relative, appropriate, characteristic action in an individual being.' If life consists in *actions*, and if there is no state or principle previous to action, which may be denominated life, and of which actions are merely the consequences, then the inspired writers, yea, our Lord himself, used the word *life* in a very inaccurate manner, in the following and many other passages: 'Then shall thy life be for his life.' 1 Kings, xx. 39. 'Haman stood to make request for his life.' Est. vii. 7. 'The good Shepherd giveth his life for the sheep.' John x. 11. 'Trouble not yourselves, his life is in him.' Acts xx. 10. This is thus noticed, because of the importance it assumes in the work, and of its bearing on some principal doctrines.

Resolved, That without deciding that the definition of life contained in the book is contrary to our Confession of Faith, which gives no definition of life, we do nevertheless deem the definition in question as exceedingly unhappy, and calculated to mislead; and moreover, as having had a very great influence in modifying certain doctrines of the book, so as to render them inconsistent with the doctrines taught in our standards."—*Extracts*, pp. 7 and 8.

The Presbytery do not decide that "the definition of life" is contrary to the Confession of Faith; but they "deem it exceedingly *unhappy*"—is the definition unhappy? Strange phraseology!

The definition when analyzed is found to contain the following ideas, viz. Of a regular series of actions—of those series of actions being related to each other—of their being appropriate to the Creator's design—of their transpiring in an individual being—and of their contributing to form or shape the character of that being. All these ideas enter into the author's definition of life. Yet the Presbytery represent him as making life and actions perfectly synonymous. No wonder that Mr. J. Williamson said, according to this idea his watch had life; and another, that perpetual motion was life, and the like. Mr. Duffield's definition, so far as mere physiological principles are concerned, corresponds essentially with the ideas of Sir Humphrey Davy, one of the profoundest scholars, and most accurate observers of nature in modern days.

It contemplates a complicated state of being, and when applied to man, as Dr. Ely has correctly observed, "predicates life of the complex being, while his body and mind remain in such a state of union that they mutually act upon each other." There is a series of acts and exercises developing in the soul; at the same time, there are various series of changes and motions taking place in the body, such as breathing, the circulation of the blood, the digestive and assimilating processes, &c. These mutually affect each other. The mind acts on the body, and the body on the mind, as a reciprocal stimulus. While these processes are going on, we say that the man "lives," or is in a "living state," or "there is life in him," just as we say of a nation, that peace dwells in it, or it is in a peaceful state—that glory inhabits it, or it is in a glorious state; meaning, by such expressions, that all the different processes of industrious effort, which contribute to the

general weal, are going on uninterruptedly and prosperously. As to the causes of those complicated actions which Mr. Duffield calls life, he says nothing. They may be many—all under the directing agency of the Spirit of God; but that the complicated and characteristic actions which we call *living actions* or *life*, are the result of any *specific cause*—any essence or substantive principle, *sui generis*, (of its own kind,) having power of itself to produce them, he denies.

Nor does his definition at all conflict with any of the different secondary meanings attached to the term life. We say secondary significations, for there is scarcely a word in the Bible that has so many different shades of meaning. Take a few examples: "Flesh with the *life* shall ye not eat." Gen. ix. 4. The meaning is, you shall not eat flesh taken from an animal in the living state—a thing most cruelly done at this day by the Abyssinians. "The tree of the field is man's *life*." Deut. xx. 19. i. e. man is preserved in a living state by the fruits of the earth—they are his food. "Why is life given to the bitter in soul?" Job iii. 20. i. e. why are the sorrowful in spirit continued in a living state—why are they not suffered to die? "Their *life* is among the unclean." Job xxxvi. 14. i. e. they spend their days and commune with the unclean—their actions are the same. "He gave their *life* over to the pestilence." Ps. lxxviii. 50. i. e. the pestilence destroyed them—removed them from the state of the living. "The righteous regardeth the *life* of his beast." Prov. xii. 20. i. e. doth not abuse or burden the beast so as to endanger its continuance in a living state.

Quotations might be multiplied without end, showing, that in the figurative and common sense use of this word life, in the sacred Scriptures, there is not implied a substantive *principle per se*, as the Presbytery teach. We might as well talk of death's being a principle, because we personify it as frequently as life. We speak of being *in death*, and "death's doings," and dying, as we do of being in life, and living—is there a *principle* in both cases? It will not be affirmed. We mean by the former to designate that state which is *characterized* by the cessation of all relative appropriate actions; and by the latter, that state which is *characterized* by them. In this sense Mr. Duffield uses the term life, nor are his different secondary applications of it more various than those of the Scriptures and common sense. The quotations of the committee do not prove that *life* is a principle of itself, having power to produce actions, although they very rashly charge their non sequiturs on the Spirit of God, and say that *if* there is no such thing, "then the inspired writers, yea, our Lord himself, used the word *life* in a very inaccurate manner," particularly in 1 Kings xx. 39, "Thy *life* for his life;" i. e. as the place plainly shows, if he dies, thou shalt die too—not a word about substituting the *principle* of life in the one, for the *principle* of life in the other. "Haman made request for his life;" i. e. that he should not be put to death—not a word about "the principle" of life. "Christ gave his life for the sheep;" i. e. he died for them—ceased from that state characterized by those actions peculiar to his human soul and body when united. "Trouble not yourselves, for his life is in him;" i. e. is not dead—all appropriate characteristic action has not yet ceased. It is a figurative

expression—a very common method of personification. Take some other phrases and passages, and adopting the Presbytery's mode of drawing inferences, they will speak nonsense. "There is no truth in him." John viii. 44. You might just as well, from this passage, infer that truth is a *principle* existing in the man, prior to all his acts, as that life is. "The leprosy is in the garment,"—"there is death in the pot," 2 Kings iv. 50. "The plague is in the walls of the house." Lev. xiv. 37. "He shall not taste of death,"—"the pestilence is in the city,"—"the cholera is in the air,"—"the cold is going about," and many other like forms of expression are in use, from which it would be absurd to infer the real existence of an efficient principle, as the Presbytery have done in the case of life.

The Presbytery attach much importance to this thing. And well they may; for, if there is, in fact, *no such thing as a substantive principle* called life, anterior to and productive of actions, or as the Editor of the Vermont Chronicle so mystically calls it, the "power by which a spirit goes on to its own perfection," then all the inferences analogically drawn in support of a *holy* principle,—a *sinful* principle,—a principle of spiritual life—about ability consisting in the possession of a vital principle, implanted by the Spirit of God, and inability in the want of it, and consequent *depravation of the faculties* fall to the ground,

And, like the baseless fabric of a vision,
Leave not a rack behind.

The reader may consult the following passages, and see how absurd a thing it would be to understand the term life as the Presbytery do, as literally denoting some substantive principle in the essence of the man. Gen. xlv. 30. 1 Sam. xix. 5. Job xxxiii. 20 and 28. Isa. xv. 4. Ezek. vii. 13. Mat. x. 39. Rom. v. 10. 1 Sam. xxii. 23; xxvi. 24. Ps. vii. 5. Job vii. 7. This last text, literally understood, would favour the theory of some philosophers, that life is a *gas* or *aura*. We might add others without number. The term life is used in common parlance by a figure of speech, called personification, and this unravels the whole mystery of its various applications. To infer the *literal* existence of that which we *personify*, is an intellectual exercise common among children; but could not fail to excite a smile in all possessed of any degree of cultivated intelligence.

ARTICLE II.

"On the production of the human soul, the opinion appears to be inculcated, that it is *ex traduce* from the parents. On this subject, there is some reserve, and the obnoxious opinion may not be entertained, which the book on page 299, and previous, seems to hold forth. In that page it is said, 'The agency of God extends *alike* to the production of both soul and body.' If, by these words, no more is intended than to affirm in general terms, that God is the creator both of the soul and the body, there is nothing objectionable; but if it is affirmed, as it appears to be, that God is in the same sense the creator of the soul

that he is of the body, and in no other sense—not immediately, but instrumentally by the parents, the opinion leads directly to *materialism*. That the above is the view designed to be given, we are led to conclude, from the rejection of the other schemes which have been held upon it, as well as from the above quoted expression.”—*Extracts*, p. 8.

We copy the following from Mr. Duffield’s complaint to the Synod, read at their late sessions in Lewistown.

“The Presbytery have attributed to me sentiments on the production of the human soul, which, they are not bold enough actually to say are contained in the book. A certain hypothesis on the subject is noticed in the process of an argument, on “the derivation of depravity,” and to give strength to an objection stated, it is for a moment hypothetically admitted. On this hypothetical admission they attempt to brand me with what they call the “obnoxious opinion.” It is true, they have altered their record, so that what I consider to be their original slander in relation to myself on this point, is entirely effaced from their proceedings, thus doing me double injustice. In the original document, they say: ‘On this subject *he* [myself] is somewhat reserved, and *may* not entertain the obnoxious opinion which *his* book, page 299, and previous, seems to hold forth.’

Here the distinction is as plain as can be between me, personally, as the author and my book, and no sophistry or metaphysical ingenuity can ever persuade people of common sense, that it was only a figure of speech, and that all the while, the book only is alluded to. This, the Presbytery, no doubt, saw when they ordered it to be altered, as it now appears on your table: else why were the alterations made? Other erasures and interlineations in the same paragraph occur, which are designed to avoid the appearance of allusion to me, personally. Yet, in the transaction of which I complain, they did allude to me personally, and represented me as probably holding sentiments which they condemn, and that before an assembly of people, who were in audience—thus travelling out of the record of the book to slander me, I say not designedly, but in very deed, for ‘speculations,’ which they say, they ‘regret should have found a place in a work, professedly treating on the important doctrine of Regeneration, to the exclusion of much more appropriate and important matter.’

Have the Presbytery a right to judge in this matter? My judgment and discretion, whether correct or incorrect, as to the management of an argument, is not a legitimate matter for ecclesiastical censure, which the Presbytery say they are *constrained* to inflict. In having done so, they have invaded my personal liberty, and been guilty of a gross act of ecclesiastical tyranny. Beside, I might ask how it is possible for *much more* appropriate, and profitable matter to have been *excluded* from a work of 600 pages professedly on Regeneration, by a short train of hypothetical reasoning that does not cover more than two or three pages, showing the falsity of the supposition of the simultaneous creation of all human souls? Have the Presbytery a right in this style, and on such themes, in their ecclesiastical character, to censure the productions of their members, and by authority brand a man as holding opprobrious tenets? Besides, even were it a sentiment advanced in my book, or entertained by me, it does not legitimately bring me within the sphere of the Presbytery’s scrutiny and censure, for on this subject the standards and the Bible say nothing. The allegation even if true, would be irrelevant.”—*Philadelphian*, Nov. 22.

The reader will perceive, that the Presbytery make suppositions; “if it is affirmed,” &c. The General Assembly say, “That a man cannot fairly be convicted of heresy for using expressions which may be so interpreted as to involve heretical doctrines, if they may also admit of a favourable construction.” And, also, “That no man can rightly be convicted of heresy *by inference* or implication.” Min. 1824; p. 220.

As to the passages the Presbytery have extracted to prove heresy in respect of the origin of the soul, the first taken from page 217 of the book, is designed by the author to show, that assuming that the soul is not physically depraved, whatever agency God may exert in the production of it—even admitting that it should be instrumentally, as in the case of the body—does not at all implicate Him, as though He were the author of sin. This admission, for the purpose of giving weight to an objection which the author was designing to refute, can never, by any one acquainted with the structure of an argument, be fairly inferred as the author's opinion. The second extract, from pages 298 and 299, is designed by the author to show, that the absurd idea which Dr. Green and a few others have advocated, that all human souls were created at once, when Adam's was, requires *stronger proof than any which has yet been submitted* in support of it.

Even admitting, that the agency of God in creating the human soul is exerted according to fixed and established laws, progressively as the several generations arise; and that that agency is exerted in co-operation with the agency of man, or instrumentally, it remains for Mr. Williamson, or the committee, or Presbytery, to show how the idea leads to *materialism*. It is a perfect *non sequitur*. If God ordained a law, that his power should be exerted in the production of human souls, simultaneously with certain actions of men, does it follow that therefore all souls must be material? By no means. We do not pretend to affirm that this is the fact; but we only make the supposition to show how utterly fallacious and illogical is the committee's reasoning, as though God could not exercise his power to create spirit in co-operation with human instrumentality, but that his power is necessarily confined to material productions! It is certainly a very absurd idea for those to entertain, or even hint, who say that in regeneration God does *immediately*, by an act of power, create a principle of spiritual life in the soul; for, if they believe the Bible, they must acknowledge that *this* power of God is exerted in co-operation with the agency, or through the instrumentality of man in preaching, or pressing the truth upon the attention of sinners. Does this doctrine of physical regeneration lead to materialism?

As for the third extract, which has been appended in a note on page 9 of Mr. Williamson's publication, the author in it assumes as facts the progressive formation of men by the agency of God, and the gradual evolution of their rational and moral powers, and from these undertakes to show how the posterity of Adam became affected by his sin and fall. The quotation is not to the point.

ARTICLE III.

"The image of God, in which man was created, is a subject on which the book differs from our standards. The intellectual and moral character of man is indeed mentioned, as forming part of the image; but in what is

called the *threefold life* of man, viz. '*vegetable, animal, and spiritual life*,' we are taught to believe the resemblance principally consists. But surely there is not in God *vegetable* and *animal*, as well as *spiritual life*: nor can the *number three* furnish a striking representation of the Deity: if it does, then a triangle might give a clear idea of the blessed Trinity! In the Larger Catechism, (answer to 17th Quest.) man is said to have been '*created after the image of God in knowledge, righteousness, and holiness*,' agreeably to Colos. iii. 10, and Eph. ix. 24."
—*Extracts*, p. 9.

We give an extract from Mr. Duffield's complaint in regard to this article, which is as follows.

"The Presbytery too have represented the book as containing sentiments on the subject of the image of God, in which man was created, at war with the standards. This is not correct. There is no denial of any thing represented in the standards, as constituting that image. Any thing over and above is not impugning the standards. There is in the book a critical inquiry as to the full and precise import of the 26th verse, of the 1st chapter of Genesis, and some ideas advanced as to the Trinity in man, which renders him peculiarly and characteristically different from all other intelligent creatures, and a likeness of God, that are represented as being of principal consequence in the investigation, then and there conducted. This every one will at once perceive is a very different thing from representing that the thing of principal consequence *absolutely* considered, in relation to the image of God, was that which in a particular connexion or relation, was thought to be important or of principal consequence. This is the sense in which the word is used, as the very sentence quoted by Presbytery, plainly shows. We all are in the habit of speaking of a thing as of principal consequence, in view of some particular design, or of its own relative importance, while we never mean or expect to be understood as intimating, that *absolutely* considered, it is the *chief* thing to which we attach the principal or highest importance. Moreover, the Presbytery have insinuated that the book teaches that God possesses animal, vegetable and spiritual life—and that the image of God in man, consists in these three kinds of life—and that the number three, furnishes a striking representation of the Deity. There are no such ideas taught in the book, nor can they be inferred from any thing in it, by any legitimate deductions whatever.—*Philadelphia*, Nov. 22, 1832.

Knowledge, righteousness, and holiness, are three great essential features of the divine image, which man shares in common with the angels. The feature of resemblance which is peculiar, and makes him differ as a creature from the angels, is that of which Mr. Duffield treats, and the thing which, *in this respect*, he says is of principal consequence, is the Trinity in man that he has noticed. In other parts of his work, however, when speaking of the image of God absolutely, he illustrates fully these three grand features of moral resemblance to the Deity, as may be seen from page 191 to 194 of the Book.

ARTICLE IV.

"The book maintains that Adam stood in the relation of a parent only to his posterity, or at the head of his race, just as the first animals and vegetables did to their respective progenies; and not as the federal head and representative of his posterity. In proof of this, the following parts of the book are referred to—p. 291."—*Extracts*, p. 10.

The Presbytery quote one sentence from page 291, two from page 292—a whole page of matter intervening; then they return and quote two more from page 288, and end with one from pages 301 and 302; the object of which is to prove, that Mr. Duffield teaches that Adam stood in the relation of a *parent only* to his posterity, just as the first of other creatures did to their descendants. This is a remarkable specimen of reasoning. Mr. Duffield is tracing a great principle which pervades the whole government of God, but is differently modified in the animal and vegetable kingdoms. He notices it as extending even to man, considered as an intellectual and moral being, and undertakes to show its bearing upon the *character* of Adam's offspring. The principle is that of assimilating development, or by virtue of the dependence among the creatures which marks the government of God, one creature springs from another, and bears along with it its own constitutional nature, and acquires in its development the same character. When we say that one moral being descending from another becomes assimilated in its character to that from which it sprung, the idea is very different from this, that one animal or one vegetable possesses the properties of that from which it springs; and yet the mind accustomed to philosophize can easily perceive that the *same principle* pervades the whole. The motion of a stone let fall towards the centre of the earth,—the rise and fall of the tides,—the oscillations of the pendulum,—and the revolution of the planets in their orbits, are all as different as things possibly can be, and yet a mind acquainted with the Newtonian Philosophy can perceive the same great principle or law of gravitation pervading the whole. It would be just as logical to say, *because the principle in both cases is the same*, that the tides roll in the ocean *just as* the pendulum vibrates in the clock, or, that the stone falls to the ground *just as* the earth wheels round in its orbit, as to say, as the Presbytery have done, that Mr. Duffield, in describing the same principle in its application to moral, as well as animal beings, makes Adam stand "in the relation of a parent only to his posterity, or at the head of his race, *just as* the first animals and vegetables did to their respective progenies." Mr. Duffield, in some of the very passages which the Presbytery have quoted, distinguishes between Adam as the parent, and Adam as the *head* of his offspring; and speaks of the relation which God had constituted between them in both respects. And yet the Presbytery endeavor to make it appear, that he represents Adam as standing in the relation of parent *only*, because forsooth he speaks of the *same principle* as observable in the developments from Adam, as the animal parent, and as the moral head of his offspring.—If the Presbytery cannot distinguish, they ought to be careful how they represent Mr. Duffield as using the words parent and head as mere synonyms, when he does no such thing.

"That he did *not* stand as the *federal head* and *representative of mankind*, fully appears from the following quotations—page 374."

"Here Adam's representative character is held up as a *theory*, a *philosophical theory*, which men may or may not receive, and consequently not a *truth* contained in the word of God."—*Extracts*, p. 11.

In support of these assertions, the Presbytery quote one short sentence from page 374, and carefully avoid both the sentence immediate-

ly preceding and that succeeding it, which *qualify* the idea. The assertion Mr. Duffield makes is, that the views which are expressed on the subject of representation, and of our partaking in the acts of parents, (the Presbytery have inserted the words "our first parents," which neither are in the sentence nor in the book, nor can lawfully be introduced, for he is not there speaking of our first parents,) are not the things which affect the conscience. And no man in his senses will affirm that they do. Yet, inasmuch as Mr. Duffield says that a man does not feel conscious of guilt, because of the acts of his parents, the Presbytery accuse him of denying that "*Adam was the federal head and representative of mankind.*" Mr. Duffield is not talking about Adam at all, but of the shame that a child now feels, in contemplating the sinful conduct of its immediate parent. It does feel it, and feel it deeply, but that, he denies to be because of representation, &c. If men choose to explain the fact of its shame, and sense of uneasiness in this way, he says they may do so—it is their *theory*—but this is not the thing which affects the conscience. It is the very same idea that Mr. Duffield is exhibiting in the second passage quoted by Presbytery from page 369. He is speaking of the sin which attaches to us personally, that is, which we personally commit, and he says that no man feels that the sin which Adam committed was his own personal sin, or a sin which he himself committed. If in order to make it appear so, men will talk about *moral unity*, or representation, or of acting by another, that is, of our being personally *criminal* for the act of Adam, Mr. Duffield says they take for granted this monstrous absurdity, that we, long before we existed, were regarded by God as "*personally under the actual government of law,*" i. e. as criminal, for having done a thing which happened thousands of years before we had a being! The Presbytery have misquoted the sentence so as to make it perfectly unintelligible. Mr. Duffield denies that we committed in our own persons the sin of Adam, and for this the Presbytery represent him as denying the representative character of Adam! Mr. Duffield talks of the idea of *moral unity*, or acting in another (the word "*by*" by mistake of the printer being used for "*in*") as a philosophical theory, and the Presbytery represent him as denying "a truth contained in the word of God." Verily there is no such doctrine taught in the Bible, that we are all personally in Adam.

The 3d passage is quoted from page 391. The idea that Mr. Duffield combats there, is that of the *union* of representation. He does not deny representation, but that we were *personally* in Adam. He denies also, that Adam's representation of his posterity, is to be explained upon principles of *commercial* justice, that is, we are not to regard God as a great *creditor* holding us by virtue of a commercial bond of union, personally liable for his (Adam's) debt, as being guilty co-partners with him in his transgression. Nor indeed does he actually *deny* this, but he calls for better proof than has as yet been exhibited, that this is the true account of Adam's representation. We verily believe there is not a member of the Carlisle Presbytery that would dare to say this is his opinion.

The last extract from page 392, is of precisely the same character with the foregoing. Mr. Duffield is speaking of the Providence of

God, which visits the iniquities of the fathers upon the children, and quotes some texts of scripture on the subject. The language is as strong and pointed as any that occurs in the Bible, in relation to the connexion of Adam and his posterity. Yet he says no one will pretend to say that there is a *legal* union, or *moral* identity between them, by virtue of which the children are regarded as personally criminal for the acts of their ancestors. *Such* an union, or identity he denies to have existed between Adam and his posterity. They are not personally criminal for his sin, as though they had committed it along with him, or personally participated with him in it. And so says John Calvin, whatever the Presbytery of Carlisle may be disposed to say to the contrary, as will be shown when we notice the next article of the report.

The charge brought against Mr. Duffield in this article, he has denied in his complaint to Synod, from which we make the following extract.

"The Presbytery charge the book with teaching that Adam stood in the relation of a *parent only* to his posterity, &c. just as the first animals and vegetables did to their respective progenies, &c. This is not true. Nor has the Presbytery by their garbled extracts proved it, even though it is not a difficult thing, by taking sentences from their proper connexion, whose import can only be ascertained by a reference to the scope and design of the writer, and by putting them in new connexions, or by reasoning on them as abstract propositions, to convict a writer of error, who is orthodox enough if he be allowed to speak for himself. The falsity of the Presbytery's allegations will appear from the following extracts.

"They (i. e. the posterity of Adam) inherit a constitutional nature, which has been subjected, by virtue of the *constitution* of God, to a forfeiture of those privileges and immunities, which would have ensued or been prolonged, on the obedience of our great primogenitor."—pp. 302, 303.

Here a moral relation is explicitly taught. Again,

"Adam was constituted, as it were, the fountain, whence life or death was to flow to his descendants. Our fortunes were placed in his hands; and whatever, on the one hand, of enjoyment he was rendered susceptible, and of resources for it with which he was furnished; or, on the other hand, of misery, and the means by which it could be produced, constituted the estate or inheritance which should be parcelled out among his descendants and heirs. On them, the consequences of his rebellion fall, and they are subjected to the very same forfeitures which he incurred. He incurred the forfeiture of that life, which in innocence, he possessed, and the interruption and loss of that communion with God, which he enjoyed."—pp. 303, 304.

Again,

"Man was subjected to a forfeiture of all that life, which, in a state of innocence our first parents possessed, and for any thing he knew, or could do, to better his condition, it must have been eternal."—p. 305.

Yet again,

"By virtue of our connexion with Adam as descending from him, we are subjected in fact to the forfeiture of all the privileges and immunities pertaining to a state of innocence: It cannot for a moment be alleged, that we are treated as we would have been, had we been the children of innocent parents."—p. 306.

And once more,

"Most undeniably, it is agreeable to the *constitution* which he (God) ordain-

ed with our first parents, that *their act* of rebellion against himself, should be followed with the death of all their progeny." "This death and depravity of his (Adam's) offspring, therefore, may very appropriately be called the punishment of his sin, or the penalty annexed to that great moral constitution, which God ordained with him as the head and parent of the human family."—pp. 287, 288.

"Thus it is obvious that there is a distinction between the *natural* and *moral* relations, between Adam and his posterity, both recognised and taught in the book, which the Presbytery have denied, saying that it teaches no other than the natural relation! How the Presbytery with such extracts before them could have represented me as denying the 2d sec. of chap. vii. of the Confession, which says, that the 'first covenant made with man, was a covenant of works, wherein life was promised to Adam, and in him to his posterity, upon condition of perfect and personal obedience,' or the answer to 22d question of Larger Catechism is to me passing strange indeed."

"Here the Presbytery have ordered a minute to be introduced which is not according to fact. It is not true as intimated in that minute, that the Presbytery called for and proceeded to consider the next article without passing on the fourth. The Presbytery adopted a resolution of which I have the copy, and Mr. De Witt also, which was never regularly reconsidered or rescinded, as Mr. J. Williamson himself admitted in Presbytery. The minute as it stands, is a violation of truth. All Presbyterial acts must be according to rule; if not, they have no validity. And the Presbytery in correcting their minutes must ever be morally incompetent to amend them so as to make them assert what is not true, as a matter of fact. I notice this circumstance because I hold it to be a principle of vital consequence in Presbyterian government, that inferior courts are bound to give in their minutes a faithful statement of all their acts and doings, which if in one case may be deviated from, may in others, and eventually nullify our whole system of review and controul in the supreme judicatures, and establish the absolute independence of Presbyteries, and by a parity of reasoning, of sessions, and eventually destroy the distinctive features of Presbyterianism, and render our churches congregational."—*Philadelphian*, Nov. 22.

ARTICLE V.

"The death of infants is the mere natural result or consequence of Adam's sin, by virtue of their connexion with him as a parent only : not the *legal punishment* on account of the imputation of Adam's first sin to his posterity. There is no such imputation of sin."—*Extracts*, p. 12.

The object of these extracts is to prove that Mr. Duffield denies the doctrine of *imputation*. On that subject Mr. Duffield says, in his complaint:

"Such a misrepresentation might have been looked for, after the false statements made under the preceding head, that I taught that Adam stood in no other relation to his posterity, than as a parent, &c. I have shown that the book teaches that 'the death and depravity of Adam's offspring may be very appropriately called the *punishment* (not suffering as the Presbytery have it) of his sin.' I have therefore not denied the imputation of his sin. But I have denied that his posterity did personally participate in the act and crime of Adam's sin. This forms no part of the doctrine of imputation as taught in our standards, or by any modern orthodox divines, nor even by Calvin himself. Nor does the denial impugn the 6th chap. 3d sec. of the Confession, or the answers to the 22d and 25th questions in the Larger Catechisms."

The doctrine of the Presbytery on the subject of imputation, if it is allowable to infer it from their own language, is, that the sin of Adam is imputed—that is, set down to the personal account of every one of his posterity, and that God, as the great moral Governor, *punishes* them personally, i. e. inflicts vengeance (for that is the idea of punishment) upon them individually for it, as being personally guilty of that very sin—and that this is done according to *law*, or by *legal* authority. This is what they mean, if they mean any thing, by “*legal punishment* on account of the imputation of Adam’s first sin to his posterity.” This is not the doctrine of the standards. Calvin expressly denies it in several places.

“Although we may perish by another’s crime, (because, by means of *aliena culpa*, the ablative of the cause,) yet, at the same time is the proper personal (*propriam*) crime of every one to be added to it. *Therefore* we are not condemned in Adam as if we had been in ourselves free from guilt (*innocent*), but we have *contracted* defilement from his sin, and thus it has happened that every one may sustain the punishment of his own proper i. e. personal crime.*

“Neither is that the obligation of another’s crime, inasmuch as it is said that we have become guilty, in the judgment of God, through the sin of Adam: it is not so to be understood, as if we ourselves innocent and undeserving, should sustain the blame of his crime.”†

“In the sin of Adam we are not condemned *by imputation* alone, as if *punishment* were exacted of us for another sin, but for this reason we sustain its punishment, because also, we are guilty of crime, (chargeable with criminality *quia et sumus culpæ rei*), inasmuch as our nature vitiated in him is charged by God with the guilt of sin.” i. e. God sees and judges that all mankind will repeat the rebellion of Adam’s sin, after the same way and in consequence of Adam’s sin, and he treats them accordingly.‡

This is exactly the doctrine Mr. Duffield teaches. He denies that we personally participated in the act and crime of Adam’s sin. We had neither hand nor mouth nor part in it, for we had no being at the time; neither our souls nor bodies existed in Adam. Yet God saw, and it was morally certain, that we should all sin, and he adapts his whole moral dispensation to our fallen and rebellious state. He treats us as sinners from the very first. In him we were tried, and in him we fell. God’s trial of Adam was as a public person, as the great moral Head of our race. The consequence of his failure affected us. We are treated as fallen creatures, but the moral turpitude of Adam’s sin is

* *Quamvis pereamus aliena culpa, tamen culpam cujusque propriam simul conjunctam esse. Non ergo damnatur in Adam acsi essemus in nobis innocii, sed contraximus labem ex ejuspeccato, atque ita factum est, ut quisque penam propriæ sustineat.* Prælect. Jo. Calv. in Ezek. pp. 167 and 181-4.

† Neque ista est alieni delicti obligatio—quod enim dicitur, nos per Adæ peccatum obnoxios esse factos Dei judicio: non ita accipiendum est, insontes ipsi et immerentes culpam delicti ejus sustineremus. Inst. ii. Cal. c. 1. sec. 8.

‡ Peccato Adæ, non per solam imputationem damnatur acsi alieni peccati exigeretur a nobis pœna; sed idea penam ejus sustinemus quia et culpæ sumus rei, quatenus scilicet natura nostra in ipso vitiata, iniquitatis abstringitur apud Deum. Com. Rom. Cap. v. 17.

not transferred to us—we are not personally participant in its act and ill desert. Hear the author himself.

"That *they* (that is infants) *personally* are *punished* for the sin of Adam, unless the expression be understood in a general and figurative sense, as are many which occur in common parlance—none can affirm, who deny that *Adam's sin*, was personally our sin, or that the *ill desert* or *moral turpitude* of his sin was transferred to us." pages 384, 385.

This is the doctrine of the Theological Professors at Princeton, whose orthodoxy has never been suspected. "Our main object has been attained, if we have succeeded in *disabusing* the minds of those brethren who have been accustomed to reject and condemn the doctrine of imputation, under the impression that it teaches "a oneness with Adam in action," and "a transfer of moral acts, or *moral character*," from him to us. That this is not the doctrine, we hope we have abundantly proved. Nothing more is meant by the imputation of sin, than to cause one man to bear the iniquity of another, i. e. to suffer on account of it. See Biblical Repertory, vol. ii. p. 461, 462. If, therefore, Mr. Duffield, in denying that we personally partake of the act and crime of Adam's sin—or that we were one in him—identified with him, or that the moral turpitude of his act is transferred to us, has denied the doctrine of imputation; so have the Princeton professors. They positively deny that Adam's "*sin is personally ours*, or that its moral turpitude is transferred from him to us." Bib. Rep. p. 461. And this is all that he has done.

We invite the reader's attention to the Presbytery's extracts from the book in proof of their assertion. The first is taken from page 389. The whole design of the author in this place is to show, that *oneness* in Adam—or our being *summed up in him*, (shall we say all souls crowded into him?), and being accounted but one moral person, forms no part of the scriptural doctrine of imputation or representation in Adam—that it is all unprofitable *theory*. This the Princeton professors have confessed. The 2d, 3d, 4th and 5th quotations from pages 395, 287, 288, 369, 373, are to the same effect. Why then must that be counted heresy in Mr. Duffield, which is acknowledged to be orthodox enough in Calvin and the Princeton doctors?

The last quotation from page 366 is a garbled extract. Part of the first, and the two last sentences are given. All the foregoing, which illustrates the author's meaning, and proves the correctness of the criticism are left out. And thus, by this quotation, taken out of its proper connexion, the Presbytery attempt to convict Mr. Duffield of heresy, just as the infidel has tried to convict the Apostle Paul of immorality, by quoting Rom. iii. 7. "If the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?" Mr. Duffield speaks of the great constitution ordained with Adam, and teaches the very same doctrine of the Princeton professors, "that Adam" was not on trial for himself alone, "but also for us, and consequently that we fell when he fell, and should therefore, bow before God as members of an apostate and condemned race." Bib. Rep. p. 461. It is true he does not use *their words*, but there

is nothing in his book which militates against the above accredited *ex cathedra* exposition of the doctrine of imputation.

ARTICLE VI.

"In estimating human depravity, *exclusive* regard must be had to the *acts and exercises of the will*, and all holiness, or sinfulness is actually acquired by an exercise of the will. There can be no principle of holiness or sin inherent in the soul, which is the proper cause of moral action: and no hereditary innate depravity of human nature."—*Extracts*, p. 10.

The Presbytery quote five sentences from pages 338, 277, 278, to prove that Mr. Duffield teaches that all sin is in its very nature voluntary. This his book plainly teaches. Again, and again, he contends that it is not *physically* necessary—that it consists not in mere existence: but that it is an act or exercise, which in its very nature implies volition. And this is the doctrine of the Bible, "sin is the transgression of the law," 1 John, iii. 4. A *transgression* is a voluntary act. This is also the doctrine of the standards. "Sin is any want of conformity unto, or transgression of any law of God, given as a rule to the reasonable creature." Lar. Cat. Quest. 24. A rule given to a reasonable creature is designed to determine and regulate its voluntary conduct. To refuse or fail to do what the rule requires, i. e. a want of conformity unto it, is as voluntary a thing as to choose to do what it prohibits. And this yet further is the doctrine of Calvin.

"Because it would not be sin unless it were voluntary."* Holiness is the opposite of sin, and Mr. Duffield makes it to consist in that ardent love or benevolence, which secures obedience to the will of God, and proves the individual to be consecrated to God. Love is a voluntary affection, i. e. it involves an exercise of will. We are commanded to love God—a command is designed to secure the voluntary actions of the subject. And thus the Apostle speaks. *As ye have yielded your members, (altogether a voluntary exercise) servants to uncleanness, and to iniquity unto iniquity; even so now yield (in the same voluntary manner) your members servants to righteousness unto holiness.* Let your willing conformity to the law of God prove the holiness of your character—the vigour of the love which influences your conduct. And such is the interpretation of John Calvin.

"I interpret righteousness for the law and rule of living rightly, whose end is *sanctification*, that thus the faithful may consecrate themselves purely to the service of God."†

As to *acquiring* sin and holiness by an act of will, Mr. Duffield does not intimate any such idea. There is nothing like it in the book.

* Quia peccatum non esset nisi voluntarium: J. Calvin, Rom vii. 14.

† Justitiam pro lege et regula juste vivendi positam interpretor, cujus finis est sanctificatio: ut scilicet pure se fideles in Dei cultum consecrent. J. Calvin, ad Cor.

and as to any "principle of holiness or sin inherent in the soul, which is the proper cause of moral action" we are utterly at a loss to form any conception. These are words without ideas: *vox et præterea nil*. What is moral action? It is the action or doing of a moral agent. What is a moral agent? It is a voluntary being who is required and capacitated to act according to rule. The agent is the cause of action. Every moral agent must be the author of his own actions. He is a mere machine if he is not. But is not a moral agent dependent? Undoubtedly. Many circumstances and considerations, may furnish motives to sway or determine his voluntary actions. These, in a certain sense, may be called the causes of his actions. They are the things which influence him to act. But it is not in this sense the Presbytery speak of sin or holiness, as being the cause of voluntary or moral action, for according to their showing, it is "inherent in the soul," and therefore cannot operate as a *motive*. Surely the Presbytery will not pretend that such unintelligible language shall be made the test of orthodoxy. There is nothing like it in the Confession of Faith and Catechisms, or any writer who expresses himself with perspicuity.

But to deny such a principle to be inherent in the soul is pronounced a denial of "hereditary innate depravity," that is, as we suppose, the depravity which we inherit from Adam, and with which we are born into the world; or in the language of the Confession, the corrupted nature (of our first parents) conveyed to all their posterity descending from them by ordinary generation. Chap. vi. Sec. 3. There is nothing in Mr. Duffield's book which is opposed to the language and sentiment of the Confession just quoted, or to the "hereditary innate depravity" of the Presbytery, if that is what is meant by this phrase. That men are prone to sin—that there is a universal tendency of human nature to sin—and that that tendency secures actual sin, as soon as the individual is capable of moral action—all this Mr. Duffield admits and teaches. On page 244 of his book he says, "Men naturally and universally incline to evil. We see it in the infant as soon as it is capable of knowing evil. Fierce passions rage in the little breast, and as it advances, its deportment verifies the observation of the wise man, that 'the wicked are estranged from the womb: they go astray as soon as they be born, speaking lies.'" But while he thus admits, and teaches universal and entire depravity, or "the corruption of his whole nature," as the Catechism expresses it, and which it says is "commonly called original sin," he denies,

1. That there is any *specific cause* or propensity to sin, distinct from our constitutional propensities, or the instinct or appetites peculiar to the nature of man. He has shown that Adam and Eve sinned without such specific cause, or propensity to sin. He has maintained that such a specific cause in the nature, rendering men propense to sin if propagated by natural generation, as are our legs and arms and all our constitutional properties, would render sin physically necessary, and consequently destroy all accountability. For common sense holds it as an undeniable axiom, that we are not to blame for what it is absolutely impossible in the nature of things to prevent. Thus the serpent is a reptile of a poisonous nature, and is prone to bite. Its physical construction renders this *unavoidable*. The ox is a guminivorous animal, and its appetites render it prone to eat grass! But this is a result inev-

itable from its very constitution—in other words, *physically necessary*. That men have a specific proneness to sin wrought in their very constitutional being, as the ox has to eat grass, or the serpent to secrete, and inject, its poison when it bites, he denies; for that would be to make men sin by *necessity of nature*, and render God the author of sin:—both which ideas are expressly denied in the Confession of Faith—See Chap. iii. Sec. 1. and Chap. ix. Sec. 1.

2. He also denies that there is such a thing as physical depravity, that is, that any mere modification of simple being, is in itself sinful; for that too would be to make God the author of sin. The Presbytery disclaim such a doctrine. By physical, Mr. Duffield does not mean natural. He has defined his meaning of the term to be “some constitution of simple nature, or created being,”—and by physical depravity—some modification of the soul which renders it the *necessary* cause of sinful actions. That Owen and others wrote in terms which convey such an idea, Mr. Duffield has shown. The Presbytery say that he has misrepresented them, but they speak for themselves. The extract from pages 282, 283, 284, 302, 310, 379, and 380, are all designed to prove, if we can understand the review, that Mr. Duffield has misrepresented Owen, and Calvin, &c. We cannot see that they prove any such thing. He is speaking on the subject of *physical depravity* in those extracts, and condemning it, *as taught* by Owen, &c. which the Presbytery certainly have no right to censure, for they account it a slander to say that they themselves believe and teach it.

3. Mr. Duffield also denies that it is at all necessary to account for the derivation of depravity, to suppose that original sin consists in any physical defect, i. e. want of constitutional faculties, or in any constitution of simple nature or created being. This the Presbytery have expressly denied also, and seem to be quite indignant that Mr. Duffield should have even supposed that any writer of note ever held such an idea. Hear their spirited animadversion.

“It is necessary here to observe on the above quotations, 1. That there appears evidently either a misapprehension or a misrepresentation of the doctrine of original sin or innate depravity, as held by old Calvinistic writers, as though they taught that it consists in some physical defect, or some constitution of simple nature—or created being, or essence, or such like possessing power, to controul voluntary action, which never was maintained by any of the orthodox writers of note referred to, or any such of our own church, so far as known to us.”

4. Mr. Duffield undertakes to show how the universal propensities of men to sin, with which they are born into this world, can be satisfactorily explained, without supposing that there is any principle per se, or specific cause inherent in the texture or being of the soul, which renders their sin physically necessary. And he does it, exactly in the very same way which the great Edwards has done, who has, more successfully than any other man, advocated the doctrine of original sin. We give an extract from that greatly celebrated divine, and the reader will see how exactly Mr. Duffield's views correspond with his.

“In order to account for a sinful corruption of nature, yea, a total native depravity of the heart of man, there is not the least need of supposing any evil quality *infused*, *implanted*, or *wrought* into the nature of man, by any *positive cause* or influence whatever, either from God, or the creature; or of supposing that man is *conceived*

and born with a *FOUNTAIN OF EVIL IN HIS HEART*, such as is any thing properly positive. I think a little attention to the nature of things will be sufficient to satisfy any impartial considerate inquirer, that the absence of positive good principles, and so the withholding of a special divine influence to impart and maintain those good principles—leaving the common natural principles of self-love, natural appetite, &c. to themselves, without the government of superior divine principles, will certainly be followed with the corruption, yea the total corruption of the heart, without occasion for any positive influence at all; and that it was thus in fact that corruption of nature came on Adam immediately on his fall, comes on all his posterity, as sinning in him and falling with him." *Edwards' Works*, Vol. II. pp. 532, 533.

Hear Mr. Duffield:

"Their (our first parents') progeny are placed under circumstances, by no means as propitious to holiness, and it would be strange indeed, if they would not, most naturally, through the very impulses of their constitutional susceptibilities, be induced to choose what God forbids." p. 380.

"The moral certainty is as strong as any thing can be, that the very susceptibilities of its nature, being, at the earliest moment, excited by sinful or forbidden objects,—and God being under no obligations, nor choosing, in this world, to vouchsafe the influence of his Holy Spirit, which is necessary to prevent from choosing and doing what is wrong,—there shall take place those acts, of which alone we can legitimately and intelligibly predicate moral depravity." p. 379.

5. Mr. Duffield has declined, in the discussion which he has proposed in the chapter where he treats of the original of human depravity, the use of the phrase "original sin," and that because of the different meanings attached by different persons, and at different times to the phrase. The propriety of so doing, in a discussion where it was difficult to express his ideas with precision, he says common sense would suggest, and he therefore refuses to inquire what is the precise shade of meaning, to be attached to the phrase. And yet this the Presbytery have interpreted into a denial of the doctrine of original sin, expressing their censure because of the effect it may have upon weak and unthinking persons! (The reader may consult page 17 of Mr. Williamson's "Extracts.") By no correct interpretation of language can Mr. Duffield be convicted of a denial of original sin. It is true he does not care about stating what he understands by the phrase, and shows how the Scotch Church used it in different senses, and how it is differently used even in our standards. And this is the Presbytery's proof of heresy on that point!!! Do they not know that the Catechism itself is equivocal? and that Presbyterian ministers are not agreed whether the guilt of Adam's first sin, and the want of original righteousness, form parts of original sin? Or whether it is only the corruption of the whole nature that is "commonly called original sin?" The grammatical construction of the Answer to the 18th Question of the Shorter Catechism favours this last idea. The truth is, that this has been a matter of dispute among old Theologians, as Mr. Duffield's quotations from Rivet proves. But no one ever dreamt, till the committee did, that if a man declined to enter into these disputes, and settle the precise meaning of the phrase, it was proof that he denied original sin. Had the author of the review been a little more extensively read in Theology, he would never have hazarded such an assertion as the following: "it is *believed* to be generally understood

with as much precision as most other Theological terms and phrases." Such believing is no argument, and he that does so must be very credulous indeed. Certainly he could not have made such a mistake, if he had read with care nothing more than the first article in the Biblical Repertory, for October 1830, where the Princeton doctors exhibit the discussions of the angelical Doctor St. Thomas Aquinas and others on this subject. *Vos exemplaria—nocturna versate manu, versate diurna.*

6. Mr. Duffield denies that the susceptibilities of our nature—our passions and affections, i. e. our capacities to love, desire, hope, fear, &c. are *in themselves sinful*, anterior to and irrespective of the objects that excite them. But this is not a denial of original sin. If the Presbytery say it is, Mr. Duffield stands condemned with Calvin, and a host of other divines, and the Presbytery stands convicted, notwithstanding their denial, of maintaining the monstrously absurd and mischievous doctrine of physical depravity.

"Hence, therefore, (says Calvin) let us learn that the passions and affections by which we are naturally (a natura, by nature) led and excited, *are not in themselves evil, but tend to virtue.*"

Calvin speaks more pointedly than Mr. Duffield, saying that our passions and affections *tend to virtue*; yet did not this admission on his part convict him of denying original sin. Mr. Duffield says, that they tend to sin, or that there is a propensity to sin in man's nature, as he is born into the world, adopting Edwards' own definition of this term, given in the very commencement of his treatise on original sin, as meaning "some stated prevalence or preponderation in the nature, or state of causes or occasions, that is followed *by*, and so proves to be effectual to a stated prevalence or commonness of any particular kind of effect. Or something in the permanent state of things concerned in bringing a certain sort of event to pass, which is the foundation for the constancy, or strongly prevailing probability of such an event." Edw. Works, Vol. vii. p. 145. The intelligent reader can perceive how false and slanderous have been the charges circulated against Mr. Duffield in relation to his denial of original sin, and out of what they have grown, viz: out of sentiments which he holds in common with "the orthodox writers of note referred to," who have more explicitly than any others, unfolded their views on this subject.

In addition to the remarks just made, we extract the following from Mr. Duffield's complaint to Synod.

"The Presbytery say that sin is inherent in the soul: but this the standards do not say. Have I taught heresy because I will not express myself in their terms, which are to be found neither in the Bible, nor in the standards, nor in any modern Orthodox divine's writing who expresses himself with perspicuity?"

"The Presbytery say that I have misrepresented Owen, and a host of other worthy divines in saying, that they taught the doctrine of physical depravity, which doctrine the Presbytery unequivocally deny. Have I committed heresy in so doing, and am I to be ecclesiastically censured for quoting and commenting on their language which seems at least to convey this idea? Is this contrary to the standards? I have yet to be shown the clause that makes it heresy."

* Hinc igitur discarnus passiones et affectiones, quibus a natura ducimur, et commoveamur, non esse *per se* malas, sed ad virtutem tendere. Homil. J. Cal. in I. Lib. Sam. 38. p. 162.

"The Presbytery also represent me as discarding *innate depravity* derived from Adam. The standards contain no such language. Am I to be censured because I will not use it? I believe and teach the doctrine of entire corruption derived from Adam, and conveyed to us by natural generation, and there is nothing in the book which contradicts it."

"The Presbytery represent me as denying *Original Sin*. This is not correct. I have shown the different ideas which have been attached to this phrase, and the different senses in which it occurs in our own standards, and judged it prudent to use terms not so variously explained. Have I violated the standards in so doing? Am I a heretic because I did not express myself in the *ipsissimis verbis* which the Presbytery would dictate? I have yet to learn that they are the standards of orthodoxy."

"The Presbytery represent me as denying that there can be no sin inherent in the soul, which is the proper cause of moral action. The standards speak not thus unintelligibly. Am I to be condemned for refusing my assent to propositions which actually convey no ideas to the mind? I know that Eve sinned; and Adam sinned by eating the forbidden fruit, which was an immoral action; but I have yet to learn that sin inhered in the soul of either previously."

ARTICLE VII.

"Infants have *no moral character*. They are neither sinful nor holy. They are not under the government of law. They are not above the level of the mere animal, and share *in common with the animal*, only the *providential* care of God."—*Extracts*, pp. 15, 16.

We extract the following from Mr. Duffield's complaint to Synod.

"The Presbytery represent me as denying that infants are 'under the government of law,' as though they were not included as parts in the great moral constitution which God has ordained for our race. This is not correct. I have denied that infants are under the *actual* government of law, meaning as the context shows, their intellectual capacities are not yet sufficiently developed to make the law as a matter of fact, have any more direct bearing on their voluntary conduct than it has on animals destitute of such capacity. This is a very different idea. Yet to give the semblance of truth to their allegation, the Presbytery have omitted the word *actual*, the main qualifying word in the sentence."

"The Presbytery have condemned my exposition, of Psalm li. 5, and other texts of Scripture. Is this heresy? The General Assembly have decided that the Scripture proofs as cited to establish particular clauses of the Confession, are of no authority, very correctly refusing to make themselves responsible for the reasonings and inferences of those who first appended them—or to require their members to do so."

"The Presbytery have charged me with 'setting aside all the collateral doctrines of the covenant of grace—such as that of Christ's being the second Adam, the head and representative of his people; of his acting in their behalf; of the imputation of their sins to him, and of his righteousness to them; and of their being justified by his righteousness, and not by their own personal righteousness.' This, at least, is constructive heresy. The Presbytery have been very eager in inferring heresy on subjects which have not been brought into view. And their inferences are perfect non sequiturs, as we could show were we engaged in a Theological discussion."

The whole of the Presbytery's mistake on this point arises from the circumstances of their not understanding the word character in its proper and obvious acceptation. Character is the result of acts—acts are the indices or marks of personal qualities. And accordingly the word, as used in common sense parlance, having lost its primary and literal signification, means as it is defined in Lexicons, "an account of any thing as good or bad." Thus we say a man is of good character, meaning that his conduct is such as to show him to be influenced by principles, good or bad. When, therefore, Mr. Duffield denies that infants have moral character, he does not deny that they are possessed of capacities or powers, which, when drawn forth in exercises will be made known by acts that are either deserving of praise or dispraise. He admits that infants are moral beings, made by their great Creator to be governed by law. But he denies that while infants, those capacities or powers have been so far developed, as that the actions of the infant are influenced by law, and can be either blamed, or praised. He does not, as the Presbytery say he does, deny "the moral character of *children*." He is talking of *infants*, not of children, a term which commonly denotes those whose powers are more matured. Why Mr. Duffield has been thus treated with injustice, by the committee's substituting such an equivocal term as *children* for infants, it is for the writer of the review to answer. He must stand convicted of a want of discrimination, or something worse. What parent is there that looks upon his little babe, before even it can discern the objects around it, as the object of blame or praise, which it must be, if personally considered, it is said to possess a moral character. It is possessed of capacities of intelligence, which when developed, will secure those acts which shall constitute its *intellectual* character. But until such developments and acts take place, it has no intellectual character. Who is there that talks about the *intellectual character* of an infant, or of the babe unborn? Yet to deny that the infant, personally considered, possesses *intellectual* CHARACTER, is not to deny that it is an intelligent being, a creature endowed with capacities of intelligence. In like manner to deny, that the infant possesses *moral* character, is not to deny that it is a moral being, or possessed with capacities which are adapted to moral actions,—powers of moral agency. Of course all the Presbytery's reasoning, and all the objections of others about the infants being degraded to the level of the brute, because for the time being it shares in common with the brute, the simple providential care of God, are to no purpose.

ARTICLE VIII.

"The inability of sinners to believe, repent, &c. is wholly that of the will. We are not to believe there is any such depravity of nature propagated from Adam to his posterity, that man cannot believe, repent, or perform other holy exercises, till by regeneration there is communicated some new principle

or power of action to the mind itself, by the Holy Ghost, so curing the depravation of his faculties."—*Extracts*, p. 18.

Here the Presbytery teach that, "by regeneration there is communicated some new principle or power of action to the mind itself, by the Holy Ghost, so curing the *depravation of its faculties*." What this means, we are at a loss to know. If it means any thing, it must be that the capacities of man's intellectual and moral nature, are not fitted for those exercises which the law of God requires. If this is the meaning, then all moral agency and accountability are destroyed. The ox is under no obligations to reason, nor the ass to speak, because they have no capacities fitted for such exercises. But man is under obligation to believe and repent in relation to God's testimony, and his ungrateful and rebellious conduct towards the kindest and best of beings. And why? Because he has a mind, capable of thinking, reflecting, and understanding matters communicated by a credible witness. He has a heart or a soul susceptible of the feelings of regret, remorse, sorrow, love, &c. The same powers of mind or capacities for thought which are exercised when a child believes its father, are exercised when a sinner believes God. The same natural capacities for sorrow and love, which are exercised when the child repents of the wrong done to its parents, are exercised when the sinner repents of his sin against God. Were he destitute of these, there could be no obligation to believe and repent, and ministers with as much reason might call upon the ox, or the statue, as upon the sinner, to believe and repent. The possession of these natural capacities which lie at the very foundation of moral agency, and without which there can be no such thing, in common with Edwards, Smallie, Bellamy, the New England divines generally, Fuller, Howe, Twisse and others, Mr. Duffield calls the sinner's natural ability, or capacity of nature, or constitution to believe or repent. Why the sinner does not exercise them thus, is another question. This, Mr. Duffield says, is because he does not choose to do so. Why he does not choose to do so, is because there are not sufficiently efficacious motives present to his mind to influence him to do so, because the considerations or motives presented are counteracted by the prevalent temper, or state of mind and heart, viz: love for the world—dislike of God and holiness. In the sinner's mind if left to himself—as he yields himself to the exciting influence of sinful objects, and loves, chooses, and follows after what God has forbidden,—no motives or considerations would originate, that would make him consent to renounce, and choose in their place God and holiness. For these motives he is dependent on the grace of God's Spirit, and while uninfluenced and unaffected by such—unexcited and undetermined by truth counteracting the fixed choice and preferences of the heart, he is said, in the ordinary use of language, to be unable. This is moral inability. Thus a man testifies to us a fact, but we doubt his credibility—suspect he does not speak the truth. In this state of mind, it is morally impossible to believe what he says. The exercise of mind called forth is incompatible with its existing state of unbelief which is not counteracted by evidence. Another reproaches us with the wrong we have done, and calls upon us to repent. But we believe we have done right. And this state of mind must inevitably prove permanent,

eternal, if nothing is done to counteract it: that is to bring us to see that our conduct has been wrong. For this external influence—an influence indispensably necessary in the very nature of things, and which never to all eternity, would originate with ourselves, we are indebted to the grace of the Spirit of God, so that while Mr. Duffield maintains the ability of the sinner to believe and repent, so as not in the least degree to impair his moral agency, he teaches his dependence on divine grace, so as to make every repenting rebel see and feel, that for his turning unto God, while in itself it is a most voluntary thing, he is wholly indebted to the marvellous and condescending grace of God.

We have preferred the mode of exhibiting Mr. Duffield's views of the sinner's ability to believe and repent, to any direct notice of the Presbytery's false allegations because they will be obvious, and commend themselves at once to the judgment of common sense. And no sooner shall they be fairly and fully understood, than the clouds and darkness in which this subject is enwrapped by the old mystic school of Theologians, will entirely disappear, and our standards be seen to teach no other doctrine on the subject, than that of common sense, which is in exact accordance with the sacred Scriptures.

The reader will perceive how consistently, and with what a good conscience, notwithstanding all the unchristian flings about perjury and denying the standards, &c. Mr. Duffield can say, that *through "the want of original righteousness, and the corruption of his whole nature, the unrenewed sinner is utterly indisposed, disabled, and made opposite to all that is good, that he is dead in sin, is not able to convert himself, or prepare himself thereunto"* agreeably to the Confession of Faith, Chap. IX. Sec. 3. and Lar. Cat. Ques. 25. All this Mr. Duffield can truly, say, and intelligibly, agreeably, to his views of human ability, and yet never make the impression on the mind of the impenitent sinner, which the late Moderator of the Synod of Philadelphia confessed the Old School divines often did, viz. that his obligation or accountability had been impaired or destroyed by the fall.

The reader will also perceive how utterly fallacious is the statement of Presbytery, who represent Mr. Duffield as teaching that the sinner has "the *same* power to believe and repent to the saving of the soul, as he has to rise up and walk." (Extracts page 19.) There is nothing like such a sentiment in Mr. Duffield's book, nor can the inference be fairly drawn from the passage which the reviewer has quoted from page 542.

And still further it will be readily perceived by the reader how justly Mr. Duffield reprobates that mode of representing the sinner's inability, which would make the impression that the Moderator confessed it actually had made on the minds of impenitent persons, viz. that it was all in vain for them to attempt it—was presumptuous to imagine it—they must be forbidden to *attempt* it in their own strength as the Christain Advocate decides, who "is perfectly consistent with the orthodox doctrine," till some *infused* something has been put into the "mind itself by the Holy Ghost, so *curing* (as the reviewer after Owen says) the depravation of its faculties."

ARTICLE IX.

"Regeneration, which is the commencement of spiritual life, consists in a *voluntary act of faith*, under the influence of moral suasion only. The soul is *active, not passive* in regeneration. There is no almighty efficient agency of the Holy Spirit on the soul effecting this change, and producing in the soul a holy principle, or 'a new spirit created' in it, which becomes the proper cause of exercises which may be called holy.

It is true, the author does frequently speak of a *direct, immediate, and supernatural*, influence of the Spirit of God in regeneration. But this is solely *moral suasion* and *providential arrangement of circumstances*. This too, it is evident from the whole tenor of what is affirmed, as well as what is denied on the subject, is direct, as it *tends to this end*; it is immediate, not in the strictly proper sense of this term, but *present at the time*; and supernatural, as it is *greater in degree*, not *different* in its nature from human influence."—*Extracts*, pp. 20, 21.

We make the following extract from Mr. Duffield's complaint in reference to this article of the Review.

The Presbytery represent me as teaching that Regeneration consists in a voluntary act of Faith. This is not correct. The child commences its life in this world by breathing and crying, and these are the first acts of the little being just born into the world. Who will say that its birth consists in its breathing and crying? That consists in its transition from the womb to the world. Yet the Presbytery have attributed as great an absurdity to me. The new born soul commences its life by believing and repenting. So saith the Scriptures. "He that believeth hath everlasting life." Who will say that Regeneration consists in an act of faith as the Presbytery have misrepresented me? That consists in the transition, in the man's passing from death unto life.

"The Presbytery represent me as advancing heretical notions, because I teach the moral suasion of the Spirit, or that it is by the truth through the word, the Spirit regenerates. This question the General Assembly has long since decided, and if the Presbytery when hunting for precedents had attended to the judicious remarks of the Assembly in 1824, penned as I have been informed by one whose name was quoted as authority in another matter in the Presbytery, they might have escaped from the censure justly due to them for their disrespect of the decision of the supreme judicature of the Church.

"They appear to have thought (it is precisely the fact in relation to the Carlisle Presbytery) that a denial of *immediate* agency, was a denial of all *real* agency. "It deserves special regard here, that our Confession takes no notice of these nice distinctions, about the mode in which the Holy Spirit operates. It usually mentions the word and the Spirit together and the former as the *instrument* of the latter." (Min. 1824. p. 221.)

"The Presbytery have represented me as teaching that the *supernatural* influence of the Spirit consists only in the greater degree of that influence. This is not correct. There is not a shadow of pretext for such a declaration in any passage of the book."

"The Presbytery represent me as teaching that the "special direct agency of the Spirit superadded to his objective strivings, is nothing more than an *arrangement of providential circumstances*, which produce a certain mood of mind, and then the truth is presented, which rouses into action the natural capacities and feelings of the soul (just as they are by nature;) and this is *the whole work ascribed*

to the Spirit in Regeneration." This is altogether incorrect: and how the Presbytery could have so misrepresented the doctrines of the book I cannot conceive. For on the very next page from which they have made extracts occurs the following. "We freely admit that the Almighty Spirit, which formed us at first, is able to rouse our different capacities into action, in some way peculiar to himself so as to procure exactly the result He designs." (p. 485.) And this is said as being over and above all that which the Presbytery represent as being *all* the work ascribed to the Spirit in Regeneration."—*Philadelphian*, Nov. 22, 1832.

The account of the Spirit's agency in the work of Regeneration as taught by Mr. Duffield which is given on page 22 of the "Extracts," will be seen by every intelligent reader to be actually slanderous.

The Presbytery do not distinguish between mere *moral suasion*, the influence which one man by argument and appeals, &c. has upon another, and the moral suasion of the Spirit, the influence which the Spirit of God exerts by the truth; and therefore all they say about Mr. Duffield's teaching that "spiritual life consists in a voluntary act of faith under the influence of *moral suasion* only" is foreign to the purpose. No such sentiment is to be found in the book. The quotations of Presbytery from pages 204, 197, 202 and 489, all prove either that he that believes is born again, or that he that is born again begins spiritually to live, or that faith is a voluntary exercise—three things which no man who will not risk his reputation for intelligence or orthodoxy will *dare* to deny.

Mr. Duffield denies that Regeneration is a physical change, or is produced by the physical efficiency of the Spirit of God, and he has quoted and animadverted on the language of some old Calvinistic writers on this subject, as teaching this idea. The Presbytery will not dare to maintain it. Scarcely a minister in the Presbyterian Church would acknowledge that he held it, yet because the "Calvinistic writers who have always been accounted orthodox on this subject" have spoken in such way as to make the impression that they taught a physical Regeneration, and Mr. Duffield has noticed it, he must be censured for his temerity. How daring in him to oppose the doctrine of "Owen, and Turretin, and Witsius, and Charnock, and Boston, and all others of the same school!!" Unfortunately for the reviewer he has classed Edwards with this school of divines—a wonderful mistake indeed—when every one who knows any thing about New England Theology, so much slandered and so little understood in this region, knows that Edwards is the great master spirit, in whose peculiar expositions of Calvinistic doctrine originated that Theology! The quotations from pages 204, 5, 6, 10, 12, 26, on page 23 of the "Extracts" all relate to the doctrine of physical regeneration as taught by some old Calvinistic writers, and whatever Presbytery may say, or however the reviewer may whine out his complaints against Mr. Duffield for doing it, Owen who stands at the head of the whole class, stands convicted from his own mouth of teaching the doctrine of a physical regeneration. He would not have thanked the reviewer for denying it. Let him speak for himself. "There is a *real* PHYSICAL work, whereby he *infusaeth* a gracious principle of spiritual life, into all that are effectually converted, and really regenerated." (Owen on Spirit, vol. 1, p. 476.)

The doctrine which Mr. Duffield teaches is that the Spirit of God employs truth as the means of that efficacious influence by which He subdues the sinner, and changes the heart from enmity to love. This is the doctrine of the Catechism. "The Spirit of God maketh the reading, but especially the preaching of the word, an *effectual means* of convincing and converting sinners." Short. Cat. Ques. 89. This too is the doctrine of Calvin.

"For neither the efficacy of the Spirit is to be separated from the preaching of the Gospel as Paul very clearly shows."*

"God therefore so works in his servants, that they do nothing except as they are determined by his Spirit, and yet at the same time they have need of his doctrine that exhortations may never be in vain to them. Profane men think that there would be no use of doctrine, and that all exhortations are frivolous, if God, when he actuates us by his Spirit, not only begins, but continues and perfects his own work. But the scripture shows very well, that these two things are mutually accordant, viz: that God confirms us by his Spirit, and renders us invincible, but meanwhile imparts a virtue to his exhortations and causes, that with us they exert a vigorous influence and prove efficacious."†

What the Presbytery say relative to the principles of mental science, evidently implied in the answer to the question, What is effectual calling, and of which Mr. Duffield speaks, it is scarcely necessary to observe, that according to the metaphysical system of old divines, the human mind was not regarded as a simple unit, one spiritual essence possessing a power of acting and of being excited according to ever changing circumstances and objects; but as endowed with certain distinct and separate faculties, such as understanding, will, and affections; and these faculties as integral parts of the mind itself were regarded as weakened, deteriorated, and deprived of that elasticity or power of vigorous action which originally characterised man. The quotations which Mr. Duffield has made from Owen, show that this was his view of the human mind. "The whole rational soul of man (says Dr. Owen) is *weakened*, vitiated in all its *faculties*, and all their operations, about their proper and natural objects." (page 319.) (Owen on Spi. vol. 1. p. 391.) Who does not see that this is wholly metaphysical philosophy? Adherence to the standards does not require us to adopt and maintain such views about the constitution of the human mind. We may have our ideas as to what the understanding, the will and the affections are, and differ from those entertained

* Nec enim Spiritus efficacia a prædicatione Evangelii separanda est quemadmodum præclare ostendit Paulus. J. Calvin, 2 Cor. iii. 6.

† Deus ergo ita operatur in servis suis, ut nihil agant nisi quatenus reguntur ejus Spiritu; et tamen opus simul habent ejus doctrina, ut nunquam exhortationes sint illis supervacue. Profani homines existimant nullum fore usum doctrinæ, et omnes exhortationes esse frivolas, si Deus ubi Spiritu suo nos agit, non solum incipit, sed continuat et perficit opus suum. Verum Scriptura ostendit optime hæc duo inter se gradare, nempe quod Deus nos spiritu suo confirmat et reddit invictos, interea autem inspirat virtutem suis exhortationibus, et facit ut apud nos vigant et sint efficaces. Prælect Jo. Caly. in Ezek. p. 26. To the same purport is his comment on 1 Thess. 1. 5.

by divines of former centuries when mental science was little studied, while at the same time we believe unhesitatingly in a spiritual illumination or "enlightening our minds in the knowledge of Christ,—in "renewing our wills" or changing the heart's choice or preference entirely,—and in the exciting influence of spiritual objects or truths upon the susceptibilities or affections so as to "persuade and enable us to embrace Jesus Christ freely offered to us in the gospel." The Confession only claims our respect, as it is a confession of *faith*. As for its philosophy it has no binding authority. The distinction between the philosophical views involved in certain expressions and phrases, and the matters of fact set forth by them, is very obvious, and cannot fail to show the utter fallacy of the Presbytery's reasoning on the subject, as though by distinguishing between the philosophy and the matters of fact set forth in the Confession we maintained that "each individual may judge for himself how much is metaphysical or philosophical, which he must be at perfect liberty to reject, and also at the same time to adopt any opposite views he may choose, without subjecting himself to censure for his errors." A sublime *non sequitur*!

ARTICLE X.

"By *election* in the sacred Scriptures is meant *nothing else than the actual conversion* of men to God."

"The distinction, however, between election and predestination, as here drawn, is not Scriptural, nor in accordance with our standards."—*Extracts*, p. 25.

On the subject of election which the Presbytery have charged Mr. Duffield with denying, we extract the following from his complaint to Synod.

"The Presbytery represent me as denying the doctrine of election, and the language which they quote, if viewed out of the connexion in which it stands, has somewhat of that appearance. But when the context is consulted, it will be found that I am actually endeavoring in a plain common sense argument to prove and confirm the doctrine of election, from a fact that none will deny, viz: that election, as seen and spoken of in respect to its substantial results, is the actual selection of a certain portion of men from the great mass, by their being made the subjects of a new species of life. And in pressing the argument, such language as the following occurs. 'No fact can be more distinctly stated than this of God's sovereign will determining the spiritual life, or existence of the believer. 'Of his own will begat he us,' who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God! This is election, and it is impossible for any man to deny the fact that believers are indeed elected of God, who admits that they have received influences, and are brought to actions and enjoyments differing essentially from unregenerate sinners."

"The Presbytery accuse me of making a distinction between predestination and election. In this I offend along with the standards and the Apostle Paul.—The Larger Catechism says in answer to Question 13, that God by a decree hath elected. The Shorter Catechism, Question 7, says that the decrees of God are his eternal purpose. And the Apostle Paul talks of the Ephesian Christians having been chosen or elected, and that, as they had been *predestinated* to the adoption of children."—*Philadelphia*, Nov. 22, 1822.

ARTICLE XI.

"The human nature of Jesus Christ possessed no personal characteristic holiness, irrespective of, or previous to, his moral acts and exercises."—*Extracts*, p. 26.

The following is also from Mr. Duffield's complaint.

"The Presbytery represent me as teaching that the human nature of Christ was not formed free of any physical defect or derangement. This is not the fact.—Such an idea cannot be lawfully inferred from anything in my book. Assuming this falsity, and defining physical defect to mean innate depravity, and so putting these things together, they leave the reader to infer I know not what frightful and monstrous notions with regard to the human nature of Christ. Of such treatment I complain as unbrotherly and cruel in the highest degree."

"The Presbytery represent me as teaching that 'Jesus possessed no positive holiness of character more than other infants till he acquired it by voluntary acts and exercises.' To the truth or falsity of this, I can make no reply, for I find myself utterly at a loss to attach any idea to, or know what is meant by the phrase 'positive holiness of character.' I know of no negative holiness, and therefore cannot divine what is meant by positive holiness."

"The Presbytery also represent me as teaching that the infant, Jesus, was only ceremonially holy. Here too I am at a loss. If to teach that the possession of the Holy Spirit, and that, without measure, contributed to the holiness of our Lord Jesus Christ, renders me guilty of this charge, then am I guilty along with the Angel that announced to Mary the miraculous conception."—*Philadelphia*, Nov. 22.

We have only to add, that the use of the phrase ceremonially holy, is peculiarly unfortunate. The Saviour does unquestionably speak of ceremonial holiness when he says "for their sakes, I sanctify myself." John xvii. 19. The Angel speaks of the human nature of Christ as "an holy thing." Undoubtedly there is a reason for such a peculiar expression. Will it be said that a thing and a person are both holy in the same sense? But the reviewer has been guilty of what we do not wish to name, in the manner in which he has sought to excite an alarm, and operate upon the sensibilities of Christians, in relation to Mr. Duffield's views about the holiness of the human nature of Christ. He has suppressed the explanatory words which completed the sentence he had extracted from page 353, and in which Mr. Duffield makes the holiness of the human nature of Christ, to consist "in those graces or virtuous affections appropriate to the nature of man, and denominated in the renewed sinner 'the fruits of the Spirit.'" Where is the candour, to say nothing else, of such a transaction?

ARTICLE XII.

"The author speaks unguardedly and erroneously on being filled with the Spirit, in chapter 31."—*Extracts*, p. 27.

Of all parts of the review, the Presbytery's comments under this head are the most extraordinary, and admit of the least ground for apology. The object of the reviewer plainly is, to make the impression that Mr. Duffield inculcated the obligation of Christians to exercise miraculous gifts and possess the spirit of inspiration. There is not the least shadow of ground for such a representation. And when the reviewer quotes from Mr. Duffield expressly to exhibit what he would lead the reader to believe to be his false and monstrous doctrine on the subject, he again stops short in a sentence, and refuses to quote the very words by which Mr. Duffield expressly designed to explain his whole meaning on the subject of being *filled with the Spirit*. His words are "our spirits are appropriately and fully excited by the Spirit of God through the instrumentality of his own truth, as apprehended and cordially believed by us." page 587. Whatever the Presbytery may say to the contrary, it is the duty of ministers to be filled with the Spirit. Paul enjoined and expected it in Christians, as certainly as that they would not be drunk with wine wherein is excess. Ephesians, v. 18. The remarks in Mr. Duffield's complaint are to the point.

"Finally, the Presbytery charge me with speaking unguardedly and erroneously in saying that we must be filled with the Spirit—and that it is the guilt of ministers and people that they are not filled with the Spirit as were the Apostles, who had an absorbing zeal and deep impression of the truth." To this charge I plead guilty, and would sooner be condemned by Presbyteries and Synods, than in the least degree impugn the obligation which the Apostle Paul presses on the whole Christian church, to be filled with the Spirit. I have not taught that we are to possess miraculous gifts, but I do teach, that we, as ministers of Christ, are bound by every solemn consideration to be filled with the Spirit—to have an all absorbing zeal, and deep, powerfully influential impressions of the truth—yea, and that we are not fit for our Master's work—degrade our calling, and betray our trust, and contribute to the ruin of souls if we have not. I read of the Apostles after they escaped from the Sanhedrim, that 'they were all filled with the Holy Ghost and spoke the word of God with boldness.' Acts iv. 31. And of the disciples at Iconium that they 'were filled with joy and with the Holy Ghost.' Acts, xiii. 52. Of Barnabas and of the seven deacons who were full of faith and the Holy Ghost—and the great Apostle of the Gentiles urged it on the converts from among the heathen to be filled with the Spirit, and to live in the spirit, and to walk in the Spirit, and should deem myself reprehensible, and unfaithful to my trust did I not teach and press the obligations that attach to all in this matter, and which cannot be neglected without incurring guilt. That my co-presbyters censure me for this thing, I deeply regret, and pray God, that we may all know and understand this matter from our own blessed experience, much better than any of us at present do."—*Philadelphia, Nov. 22.*

We shall dismiss the review after we have noticed one more remark, which occurs in the conclusion, viz:

"That although the work sometimes professes to set all philosophy aside, and to adhere simply to scripture and facts, yet does the author range through every department of natural science; and it is evident his philosophy respecting the nature of life runs through the greater part of the work, and gives character to it."—*Extracts, p. 28.*

From this it is obvious that the reviewer attaches a very vague idea to the word philosophy. If by philosophy is meant science, as the reviewer evidently understands it, it is true Mr. Duffield is guilty of

the charge. His whole work professedly starts out with the design of giving a close and accurate attention to facts or the philosophy of nature, that is, things as they are found and established by the constitution of God, as the quotation from Bacon on the title page shows. In this sense Mr. Duffield's work does contain philosophy, but it is just as the Scriptures and nature around contain the same. This, however, is not the sense in which he commonly uses the term, nor in which it is generally used. It is employed to denote that process of mind by which we assign the reasons or causes of things, as they are found existing and operating. This is the philosophy Mr. Duffield repudiates. He maintains that it has no legitimate office in the interpretation of Scriptural truth, or in the explanation of Scriptural facts. In the early period of his ministry he confesses that he did reason from effects to causes, and by the process of inductive philosophy, assumed the existence of some created principle, or efficient cause variously denominated, but deemed adequate to solve the phenomena of Regeneration. And this philosophy was mixed up with all his conceptions of the Scriptural facts in the case, so that it was indeed often difficult to discriminate and separate between them. Thus for example, by this sort of philosophy men reason to the existence of some specific cause, or essence, or principle, which has controuling power to produce all those phenomena we call life in ordinary parlance. Assuming the existence of a principle so infused, it is then brought to bear upon the subject of regeneration or spiritual life, and thence arise all the dissertations about disposition, habit, principle, infused grace, implanted life, a holy taste, and the like, which have been resorted to in explaining a change of heart or the new birth. All this, Mr. Duffield sees to be beyond the record of the Bible. He finds the revelations of Scripture clear and bright, conducting with unerring step to a judgment of the moral character of the acts and exercises and volitions of the voluntary being; but when attempting to go beyond or back of these things, he finds a chasm—not a word in the Bible about a principle of life, or the like, as the proximate cause of holy acts. When consulted as to their cause, however, he is directed by its unerring revelations, to the Spirit of God, whose influence is exerted through the truth, which is in its very nature adapted to induce the voluntary exercises of the rational being. He is proclaimed to be the great and adequate cause or author of the change we call Regeneration, or of all those relative appropriate characteristic actions in the individual being, which we denominate spiritual life. Thence, therefore, he takes his definition of life, and from that definition excludes every thing like philosophy and theory, endeavoring to make it as plain and faithful an exhibition of things just as they are, as he can. Who then does not see the falsity and the wickedness of those who endeavour to make it appear that the repudiation of the philosophy which assigns a substantive principle of life as the proximate cause of holy acts, is the rejection of the doctrines of the gospel? We can render no honor to the head or to the heart of the man that will thus identify and con-

found things as distinct as day and night, and ring his changes on a word, to operate on the prejudices of the ignorant and unthinking, and endeavour to convict him, from his very candour, of acknowledged heresy, and departure from the *doctrines* of the Confession of Faith.

"When some hypothesis absurd and vain
Has fill'd with all its fumes a critic's brain,
The text, that sorts not with his darling whim,
Though plain to others is *obscure to him*.
The will made subject to a lawless force,
All is irregular and out of course;
And judgment drunk, and brib'd to lose his way,
Winks hard and talks of darkness at noon day.

A critic on the sacred page should be
Candid and learn'd, dispassionate and free;
Free from the wayward *bias bigots* feel,
From fancy's influence and *intemperate zeal*."

Cowper's Progress of Error, lines 444—455

THE PRINCIPLES
OF
PRESBYTERIAN DISCIPLINE,
UNFOLDED AND ILLUSTRATED IN THE
PROTESTS AND APPEALS

OF THE
REV. GEORGE DUFFIELD,

ENTERED DURING THE PROCESS OF THE
Presbytery of Carlisle,

AGAINST HIM AT THEIR SESSIONS, IN APRIL 1833, IN WHICH HIS
STRICT ADHERENCE TO THE CONFESSION OF FAITH, AND THE
STANDARDS OF THE CHURCH, IS FULLY SHEWN.

PUBLISHED BY, AND FOR A NUMBER OF THE MEMBERS OF
MR. DUFFIELD'S CONGREGATION.

CARLISLE:

PRINTED BY GEORGE FLEMING.

1835.

ADVERTISEMENT.

A number of the members of the Presbyterian congregation of Carlisle, met, on the evening of the 13th of December 1834, to hear the letter of the Rev. Mr. Duffield, in answer to the request contained in a letter which had been addressed to him, and to examine and consider the documents which were transmitted by Mr. Duffield in accordance with said request.

On motion, A. Carothers Esq. was called to the Chair, and Ross Lamberton appointed Secretary.

The letter of Mr. Duffield was read, and the meeting proceeded to consider the documents in relation to the trial of Mr. Duffield, whereupon it was

Resolved, That in the opinion of this meeting, under the circumstances which have occurred since the investigation, and trial of the charges against Mr. Duffield, it has become proper and necessary, that a correct report of the whole trial should be published;

And that Dr. John Creigh, James Loudon and Samuel Elliott be a committee to prepare such report, from the documents furnished, and now in possession of this meeting, together with our letter to Mr. Duffield, and his reply. and to superintend said publication.

A. CAROTHERS, Chairman.

ROSS LAMBERTON, Secretary.

LETTERS.

CARLISLE, Nov. 21, 1834.

Rev. Mr. Geo. Duffield,

DEAR SIR:—We have understood that the proceedings instituted against you, before the Carlisle Presbytery, for alleged errors in doctrine, have been finally terminated—and having taken a lively interest in your behalf, during the pendency, progress, and in the determination of the case, and understanding that you kept copies of the various proceedings, we would thank you to furnish us with a copy of the whole, together with your defense before Presbytery, accompanied with such explanations, as may be calculated to afford a correct understanding of the whole case.

We feel emboldened to make this request, from the relation we sustain towards you, as personal friends and members of your spiritual charge.

With sentiments of affection and respect we remain,

Dear Sir

Your friends &c.

ROSS LAMBERTON,

JOHN CREIGH,

WM. C. CHAMBERS,

ANDREW CAROTHERS,

JOHN HALBERT,

SAMUEL ELLIOTT,

THOS. TRIMBLE,

JAMES LOUDON,

WM. CRAIGHEAD, SR.

JACOB SHROM,

THOS. CAROTHERS,

JACOB DOOEY,

SAMUEL WOODS.

CARLISLE, Nov. 27, 1834.

GENTLEMEN:—

With this letter I forward the documents you desire to see. I kept copies of all my protests and appeals, by which I sought to record my objections against the different unconstitutional and irregular steps, as I believed, taken by the Presbytery of Carlisle during my trial. I preserved also, a regular history or report of the transactions, taken in the form of notes at the time, by which any one,

who was present, will be able to refresh his recollection, sufficiently to understand the different minutes, the reasons why, and occasions when they were adopted. I have kept these papers *in retentis*, merely, because I did not wish to agitate a subject, which, by the final decision of Presbytery, and the popular opinion so strongly and unequivocally expressed, had been disposed of in a way so little injurious to me, and actually understood by attentive observers as a virtual acquittal from every thing like guilt, requiring or deserving censure. The above are all at your service.

You will perceive that although I was pronounced *guilty* by a constitutional majority; when the Presbytery came, in their final sentence to express, as upright men, their judgment of the character of my declared guilt, it was none that required censure. A man may differ from others in his opinion on different philosophical and metaphysical points in Theology, and, in popular speech, may be said to be *guilty* of so doing; but to censure him for it, as though it were criminal so to differ, none but tyrants, and bigots, and persecutors are capable.

You will perceive also, that such as was my declared guilt, I was pronounced "guilty," by a mere moiety of the Presbytery—a constitutional majority indeed, but not more than one-third of the court. As originally constituted, it numbered thirty-six members in session, who were solemnly warned by the Moderator, that they were about to sit in their judicial capacity, and to assume individually the deep responsibility of acting as judges, in relation to charges alleged against one of their number. In the verdict rendered, I was pronounced "guilty," by but twelve of the entire number, who solemnly assumed before God and man, the responsibility of sitting in judgment in relation to me,—a large proportion having retired from the bench, some with, and some without, permission, before the trial was brought to a final issue.

You will further perceive that I was not accused of any *crime*. The Presbytery at a previous session, *resolved* to institute charges of holding and propagating, "certain erroneous doctrines, either absurd in themselves (a charge by the way not against my moral character, but the sanity of my intellect) or contrary to the standards of our Church." These erroneous doctrines they did not call heresy, neither was there a solitary clause of the standards designated, which they were alleged to impugn.

Nor was I actually accused by Presbytery of holding and propagating error. Certain bald propositions were read to me, but it was not affirmed by Presbytery, either that they were heresy, or that I, at any specific time or place, or in any specific words, had ever advanced or maintained any one of them.

Upon the reading of such an anomalous paper, in which there was no guilt charged, I was asked to say whether I was guilty or not guilty!!! It is essential to a libel or bill of indictment, as every one knows, who is at all acquainted with the forms of justice in criminal matters, that it affirm as true or fact, in relation to a particular person or persons, that which it sets forth as criminal, or blameworthy, or requiring punishment or censure. This must be done under the solemn authority of Oath or affirmation, made by some one who declares the things stated to be facts; and this is necessary before the peace, comfort, reputation, property and safety of an individual can be put in jeopardy by his being put on trial.

Before he can be required to plead guilty or not, common sense and justice require, that he be distinctly and formally told what is his guilt, and accused of it. This was not done in my case. As to what the Presbytery meant, or may have understood, it was impossible, or would have been wrong, and dangerous, for me to assume and conjecture. — I should have been distinctly and formally accused of the crime of heresy, before I could of right have been asked to plead guilty or not.

In connection with this subject, you will perceive, that the Presbytery refused to name my accuser, or the source whence the information of guilt, alleged against me, had been derived. Our Book of Discipline provides, for two distinct forms of process against an individual, and prescribes specific rules to be observed in each case, and different in some particular respects. Crying fame, or public rumour, may accuse a minister of crime; or a crime, not generally known, may be charged against him by one or more persons who have a knowledge of it, or are maliciously affected. In the latter case the Book of Discipline says the Saviours rule, Matt. 18. 15, 16. must be adhered to. It is the best test of truth and right feeling, to apply to a prosecutor. In the former case, it says this rule does not apply, but it is very careful to describe the character of that sort of "general rumour" which can be admitted as an accuser by

a church court. It states distinctly that "the rumour must specify some *particular sin or sins*." The prosecution, it was said by Presbytery, was conducted "on the ground of common fame," that is, if it meant any thing at all, the charges against me, were not alleged by individuals, but taken from the mouth of public rumour! Common fame was Presbytery's informant, and my accuser. Of course if the prosecution was to be conducted at the instance of common fame, it behooved the Presbytery to observe the rules applicable in the case, and to see to it, that it was such a "general rumour" as the Book of Discipline would recognise as an accuser. Beside other circumstances characteristic of it, it must, as has just been noticed, specify some particular sin or sins. The question then was, whether common fame accused me of *heresy* in this or the other respect. Did "general rumour" charge me with teaching and propagating heresy? were the propositions read to me heresy, and the very heresies of which it accused me? If common fame, or "general rumour" did not accuse me of heresy in this, or the other particular, or if the propositions read to me in the libel or bill of indictment, were not heresies, and each and every one charged distinctly against me by "general rumour," then the Presbytery, according to the constitution, had no right to jeopard my reputation, usefulness, ministerial comfort and existence, by putting me on trial. But the Presbytery did not affirm, that all or any one of the propositions were heresy; neither did they affirm that common fame accused me of heresy at all; much less did they affirm that common fame charged on me, as the particular heresies which I held and advocated, either all, or any one of the propositions read to me. This was not the fact; but if it had been, Presbytery had never obtained, or enquired for the proof. The propositions were almost identical with those which the committee of Presbytery appointed to review my book, had reported, as being the views which they thought I inculcated in it. Common fame never originated them. It was the Committee, of which Rev. J. Williamson was chairman, that did. Whatever alterations were made in them, before they were pointed at me, after they had been directed against my book, were made by another Committee of Presbytery, composed of Rev. Messrs. J. Williams, J. Williamson and J. Sharon.

The prosecution in fact was commenced at the instance of the Synod, who had no right to enjoin the Presbytery to

institute process, and "the ground of common fame" was taken, when, in discussing the report of the Committee to prepare charges, it was urged in argument, that the Committee would be held responsible by me, to make good the charges.

The propositions were not reported by the committee as charges of heresy which common fame made against me; but when the situation in which the Committee were placed as likely to be held responsible as accusers, was discovered, the Presbytery altered both the report of that Committee, and the minutes of a former meeting, so as to make it appear, that it was "on the ground of common fame,"--whatever the Presbytery meant by these expressions--the prosecution was commenced and conducted. I had a right to know, at whose instance Presbytery acted, and who was the informant and my accuser,—whether common fame or individuals—in order to make the defense which the Constitution allowed me to do. The neglect of Presbytery to name any alleged *crime*, and their refusal to endorse the paper read to me as the indictment, with the name of my accuser, when I distinctly, formally, and frequently asked them to do so, were in themselves, circumstances sufficient to excite my alarm, and to compel me, from considerations of personal safety as well as of obligation, to adhere most rigidly, at every step to that admirable system of Government and Discipline adopted by our church, and exhibited in our Standards, and to record my dissent, and to protest against, and appeal from any and every deviation from its provisions in my case. If I was to be put on trial, and made to plead guilty or not, I must know distinctly and fully for what. If for heresy, I should have been so told, and so accused, and, moreover informed when, where, by whom, and in what specific respects. If common fame did not accuse me, and no individual member of Presbytery, or of my congregation would, Presbytery had no constitutional right to institute process. If any of my opinions on Theological subjects were not heretical, and the Presbytery were unwilling to say they were, even though they might differ from those of some of the members of Presbytery, or of my congregation, that difference gave them no right to put my reputation and usefulness in jeopardy. Of any opinions of mine merely philosophical, metaphysical, speculative or conjectural, which are not heretical and contrary to the Confession of Faith, Presbytery have no right of inquisition given them by

the Constitution of our Church. To attempt to exercise it would be a trespass on personal liberty and private rights.

The above remarks are all I deem necessary in the way of "such explanations as may be calculated to afford a correct understanding of the whole case." They will explain to you the reasons of one or two of my pleas preliminary to the main issue, and of those reiterated demands, which led certain members of Presbytery to accuse me of egregious trifling, and of refusing to put myself on trial. In giving them, Gentlemen, I wish you to understand that I do not impeach the Presbytery of any improper design. I have submitted to their sentence, and bring no accusations against them. Whatever I think to have been wrong or injurious on the part of my co-presbyters, I cordially forgive, and seek to obliterate from my thoughts, so as not to embarrass my intercourse with those with whom I desire to be more and more actively engaged, in opposing the worst of all heresies, practical ungodliness on the part of professors of religion, and in endeavouring to win souls to Christ. I feel no reluctance to preach for, and labour with any who pronounced me guilty, without naming my alleged crime, and thus, unintentionally as I think, affixed to me an opprobrious epithet, whose meaning being left undefined, malice or envy may construe, as best suits their purpose.

The Synod of Philadelphia, on the report of the Rev. W. Engles, Editor of the Presbyterian, without having heard the Presbytery's minutes read, declared that I had been "*constitutionally tried*," and censured the Presbytery for the lenity of their sentence, and have thus in the exercise of their right to *review* the *records*, pronounced and published a judgment, from which I could not appeal, far more injurious to me, than that of the Presbytery in the case.—While its aim seems to be at the Presbytery, it is constructed in such a manner, as virtually to condemn and brand me by name, and publish me abroad to the world as guilty of heresy, a crime which was never charged against me.

Of the design of the Committees report, and the minute thus adopted by Synod, I do not speak. Its injurious operation I must meet and meekly endure, trusting only to the providence of God, to bring forth my righteousness as the light, and my judgment as the noon day.

That you should in view of such a termination of my case, wish to refresh your recollection by a perusal of the entire documents, I am not therefore surprised.

Of my defense, delivered before Presbytery, I have no copy, and I preserved no notes, except what will be found embodied in the appeals. The last contains the substance of what was submitted to the consideration of Presbytery. My comments on what was cited as evidence, and my reply to Mr. Kennedy's speech, who acted as a member of the committee to conduct the prosecution, together with many of the illustrations and remarks, were wholly extemporaneous, without premeditation, have never been reduced to writing, and could not at this day be recalled.

You will perceive that in my defense however, I took the ground that the sentiments advanced in my book and sermons, were not a departure from, but consistent with the standards. There was no proof adduced that the passages cited by Mr. J. Williamson from both, contravened the standards. Not a particle even of this evidence appears on the records of Presbytery. I have preserved a list of the pages as they were referred to, which you can examine at your leisure. No clause of the Confession of Faith was cited, with denying or impugning which, I was charged. After the vote was taken, and I was pronounced guilty by one-third of the court as originally constituted, a motion was made to appoint a committee to draft a minute, expressive of the reasons of the Presbytery's decision, and to append to the propositions read to me as charges, such texts of scripture, and passages of the Confession, as it might be judged I had contradicted. But this was too manifest a departure from the rules of justice and propriety, to be entertained by Presbytery.

I take occasion in concluding this communication, to remark, that I have not changed my faith since I entered the ministry. I have invariably believed and taught the great essential truths, of the Trinity of persons in the Godhead—the decrees of God—the ruin of our race by the sin of our first parents—the corruption of our nature—election to everlasting life—the utter helplessness and hopelessness of fallen man without a mediator—the reality and necessity of the atonement of Christ—his eternal Deity—the necessity and reality of the Holy Spirit's influence to regenerate and sanctify the sinner—justification before God, by faith alone through the righteousness of Christ, and not by deeds of righteousness which we have done—the perseverance in holiness of all who are effectually called by the Spirit of God—the necessity of good works—and the eternal obligation

of all rational creatures, whether in Heaven, on Earth, or in Hell, whether justified or not, to obey the laws of God. I adhere to, and approve of the Confession of Faith, as containing an admirable exhibition of "the system of doctrine" taught in the Sacred Scriptures.

I have indeed repudiated a philosophy, which I once without doubt and investigation, took for granted to be the revelation of God, but which I have long since, on prayerful examination, been convinced is the addition of man, and my attempts have been, as you know, in my public ministrations of the word to exhibit the truths of the Scriptures, and of our standards, as interpreted, not by the assumptions of philosophy, and the metaphysics of the schools, but as adapted to the apprehension of, and intelligible on principles of common sense, to the wayfaring man, and the little child.

Feeling myself to be under peculiar obligations to you Gentlemen, for many deeds of personal kindness, and having no desire to conceal the truth, even though it may operate to my injury, I cheerfully comply with your request, and have delivered to the person who conveys this letter, and who will hand them to A. Carothers Esq. whatever papers I have in my possession, which may enable you to form your own judgment, in relation to the doings of the Presbytery, and the Synod in my case. I should have replied at an earlier date, but for the circumstance of my time having, for two days, been entirely occupied with pastoral visitations, among the families residing in the country.

With feelings of great respect, and personal regard,

I remain your sincere friend, and obedient servant.

GEORGE DUFFIELD.

To Dr. J. Creigh, A. Carothers, Esq. S. Elliott, J. Loudon, J. Shrom, J. Doocy, T. Carothers, R. Lamberton, W. C. Chambers, J. Halbert, T. Trimble, W. Craighead, and S. Woods.

COMMENCEMENT OF PROCESS.

The process commenced against the Rev. Geo. Duffield, pastor of the Presbyterian Church, by the Presbytery of Carlisle, may be dated with the first action of that body in relation to his book entitled "Spiritual Life." Previous to this, attempts had been made as there is reason to believe, by some of his clerical brethren, to excite a popular prejudice, and a crying fame against him. Vague insinuations, and private conversations on the part of a clerical man, known to be personally opposed to Mr. D. had disaffected the minds of some of his congregation towards him, before ever the work had been published. Immediately after its appearance, garbled extracts and sophistical comments, were published simultaneously in a political paper in Carlisle, and the Presbyterian. The sentiments advanced were represented as Socinian, Pelagian, Armenian, Pantheistical, Atheistical, &c. Some of these productions, were traced up to clerical men in conjunction with two members of his congregation, who were known to be personally hostile to him.

On the ground of common fame thus originated, without ever inquiring properly into the fact that a common fame did in reality exist, the Presbytery commenced process against the book. A complaint was prosecuted by Mr. Duffield against the Presbytery, before the Synod of Philadelphia, for the injury done him by their process against his book, and for other reasons alleged, which were at the time published. The Synod entertained the complaint, which was reported by the judicial committee to be in order, and was investigated to some extent, until, by a new construction of Chap. 2. Sec. 4. Art. 4. of the Book of Discipline, it was declared to be out of order, but was immediately reconsidered by consent of parties. After the parties had been fully heard, the Synod dismissed the complaint, and without deciding on its merits, enjoined it on the Presbytery to commence process against Mr. Duffield.

The Presbytery met in Lewistown and having adopted the following minute, adjourned to meet at Newville in November.

Lewistown, Oct. 30, 1832.

"Whereas in view of Presbytery common fame* charges the Rev. Geo. Duffield with holding and publishing erroneous doctrines, and whereas the principle complaint of the Rev. Geo. Duffield against the proceedings of Presbytery of Carlisle, and that on which the two others rest and from which they spring is, that "without preferring of charges—citation and other steps of judicial process, the Presbytery have in fact condemned him as heretical," and whereas the Synod are distinctly informed that the Presbytery intend as soon as practicable to commence and issue such process—therefore Resolved that further progress in the present complaint is unnecessary, if not improper, till Presbytery shall have brought the contemplated trial to issue which they are hereby enjoined to do as soon as possible."

"Wherefore Resolved, That Messrs. Sharon, Williams, and J. Williamson be a committee to prepare charges to be preferred against Mr. Duffield, and report to Presbytery.

(Attested by M. B. Patterson, Clerk.)

The Presbytery having met in Newville, received and adopted the report of the committee appointed to prepare charges against Mr. D.

The following are the minutes of their transactions in the case:

Newville, Nov. 28, 1832.

Half past 2 o'clock, P. M.

"The committee appointed to prepare charges of error to be preferred against Rev. Geo. Duffield read their report which was accepted.

Resolved, That the Presbytery consider by articles the report of the committee in the case of Rev. Geo. Duffield.

Thursday, 8 o'clock, A. M.

"After due deliberation upon the several articles of the report of the committee in the case of Rev. George Duffield,

*This first clause in the preamble which asserts its existence and makes common fame to be the accuser of Mr. Duffield, formed no part of the original resolution adopted by the Presbytery at Lewistown, but on motion was inserted a month afterwards at the meeting at Newville, when it was intimated by Mr. McKnight that Mr. Duffield might hold the committee responsible as his accusers, to make good their charges, and demand that they be censured if they failed to do so. The alteration of the minutes was asserting a fact without evidence, and taking ground which the Presbytery at Lewistown did not take. But it was found necessary to screen the committee. See Mr. Agnews protest.

Presbytery adopted them as relevant charges.—They are as follows:

REPORT.—The committee appointed to prepare charges of error to be preferred against the Rev. George Duffield, are unanimously of opinion that he may be fairly charged on the ground of Common Fame, with maintaining, industriously propagating both from the pulpit and through the press, the following doctrines or opinions either absurd in themselves, or directly at variance with some of the most important and vital doctrines, and truths taught in the standards of the Presbyterian Church, and the word of God—viz :—(Here follow the specifications as on pages 14, 15, and 16.)

Resolved, That Presbytery now do institute judicial process against the Rev. Geo. Duffield, on the ground of the specifications, contained in the report of the committee appointed at Lewistown for that purpose, which report has been considered and sustained by Presbytery, as containing relevant grounds of charge, and that Mr. Duffield be cited to appear before Presbytery at its next meeting to answer to the same, and that the Moderator or clerk furnish him with a copy of said charges and that he be informed that reference for evidence will be had by Presbytery to his book on regeneration—his sermons on the same subject lately published, and to the following individuals:—John McClure, Geo. A. Lyon, Andrew Holmes, John Procter, P. B. Smith, James Hamilton, Andrew Blair, Thomas Trimble, Dr. W. C. Chambers, Robert Clarke and Dr. John Paxton.

“We the undersigned in the exercise of our constitutional rights do hereby *protest* from the above resolution. 1. Because we do conscientiously and unhesitatingly believe that Presbytery by the trial of Mr. Duffield’s book have *prejudged* his case, and are *now* not competent to sit in judgment in his case.

“2. Because when an appeal is taken or a complaint entered against a decision of a Presbytery (as is the fact here) our Book of Discipline Sec. 3. Art. 1., requires the suspension of all further proceedings in the case for the time being.

“3. Because Presbytery have tabled charges against one of their members now on the ground of Fama Clamosa without having official evidence before them of the existence of such Fama Clamosa.” Signed

JOHN McKNIGHT,
W. R. DE WITT,
THOS. TRIMBLE.

"I unite with Messrs. McKnight--De Witt and others, in protesting against the resolution of Presbytery in the case of Mr. D. for the two first reasons mentioned in their protest."

R. S. GRIER.

I unite in the protest of Rev. J. McKnight, Rev. W. R. De Witt, and Thomas Trimble, and farther protest, that the ground of Fama Clamosa was taken by an unconstitutional motion to suspend a discussion for the purpose of altering the minutes of a previous meeting."

JOHN H. AGNEW.

"Messrs. M'Ginly and J. Williamson were appointed a committee to answer the above protest."

The above are true extracts from the minutes of Presbytery.

M. B. PATTERSON.

The citation of the clerk which was left at the house of Mr. Duffield, During his absence, was without date, and reads as follows:

REV. GEO. DUFFIELD:—

You are hereby cited to appear before the Presbytery of Carlisle, on the 18th day of Dec. next, in the Presbyterian Church at Newville, to answer to the following charges of error preferred by them against you, at their sessions on the 29th of Nov. 1832, in which "common fame is the accuser."

ART. 1. That "life consists in the regular series of relative, appropriate characteristic actions in an individual being," and that the life of God himself is not distinguishable from his own holy volitions and actions.*

ART. 2. That the human soul equally with the body is derived from the parents by traduction or natural generation—that the body and the soul are alike developed in their actions respectively-- and that the soul as created by God and brought into connexion with the body, "whether in conception, quickening or in the first inspiration" is wholly destitute of all capacities whatever.

ART. 3. That the image of God, in which man or Adam

*The following note to the 1st Art. in the report of the committee was omitted in the citation.—

Note to the 1st charge—"Note this opinion is noticed because of the importance it assumes in Mr. Duffield's theory—because it is manifestly absurd, and is avowedly designed to have, and actually does exert a prevailing influence in modifying, and even in perverting some of the principle doctrines taught in our standards."

This is a true copy of the note in the report of the committee.

M. B. PATTERSON, Clerk.

was originally created, principally consisted in a three-fold life, with which he was endowed by his Creator, viz. vegetable, animal and spiritual life.

ART. 4. That Adam was not the federal, covenant head of the human race—that he sustained no other relation to his posterity, but that of a natural parent, and that there did not exist any thing that could be properly denominated a covenant relation between God and Adam, as the representative of his natural offspring.

ART. 5. That Adam's first sin is in no proper sense imputed to his posterity to their legal condemnation, and that the temporal or natural death of infants is the natural result or consequence of Adam's sin, solely by virtue of their connexion with him as a parent.

ART. 6. That all holiness and sin consist exclusively in the voluntary acts and exercise of the soul—that there is no principle of holiness or sin inherent in the soul, which exerts any power or causal influence in producing holy or sinful acts and exercises—and that there is no innate, hereditary, derived depravity or corruption in our nature.

ART. 7. That no moral character can appropriately be predicated of, or possessed by infants—that they are neither sinful nor holy—are not actually under the government of law—nor above the level of the mere animals—and that even our Lord Jesus Christ, in his infant state possessed no holiness of character, other than what might be affirmed of the Mosaic Tabernacle or inmost chamber of the Temple, and other consecrated instruments of Jewish worship; and that our first parents themselves were not created in a state of moral rectitude, that is, they possessed no holiness or moral character, anterior to, and independent of, their own voluntary exercises, or in other words, they had no spiritual life till they acquired it by their own voluntary acts and exercises.

ART. 8. That man in his fallen state is possessed of entire ability to repent, believe, and perform other holy exercises, independently of any new power or ability, imparted to him by the regenerating, or new-creating influence of the Holy Ghost. Consequently,

ART. 9. That regeneration is essentially a voluntary change or act of the soul—is exclusively the effect of man's own unassisted powers and efforts independently of any divine influence whatever, excepting what is of a mere objective, moral kind, or in other language, the moral suasion

of the Spirit, or the suasive influence of truth in connexion with an arrangement of providential circumstances.

ART. 10. That by election in the sacred scriptures is meant nothing else than the actual selection of a certain portion of men from the great mass, by their being made the subjects of spiritual life, which is not possessed by the rest; that it is the actual display of God's sovereignty in making believers alive from the dead, or quickening them (believers) from the death of trespasses and sins, in which they (believers) in common with all mankind were lying.

You are also hereby informed that reference for evidence will be had by Presbytery, to your book, ("Duffield on Regeneration") your two sermons on the same subject, lately published in Carlisle, and the following individuals, viz:—John McClure, Geo. A. Lyon, Andrew Holmes, John Procter, P. B. Smith, Jas. Hamilton, Andrew Blair, Thos. Trimble, Dr. W. C. Chambers, Robt. Clarke and Dr John Paxton.

Issued and signed by order of Presbytery,
M. B. PATTERSON, Clerk.

When the Presbytery met at Newville, on Dec. 18th, Mr. Duffield did not appear but transmitted the following letter:

To the Rev. Presbytery of Carlisle:—

On Saturday last, the 15th inst. a sealed paper, addressed to me, *without date*, and signed by M. B. Patterson, Clerk of Presbytery, was put into my hands. It purported to be a citation by your order, requiring me to appear before you on Tuesday the 18th inst. to answer to certain "charges of error" preferred by (you) against (me) at (your) "sessions on the 29th of Nov. 1832, in which *common fame* is the accuser."

Agreeably to the expectations and engagements distinctly made known to you by me, when convened with you at Lewistown, I have been absent from this region till Saturday last, and therefore did not attend your meeting at Newville. The specified time for serving a citation, on an accused person not having been enjoyed by me, nor in fact having been duly cited at all, as I could show, were I disposed to object to the informality of the paper, I am at present altogether unprepared to meet your wishes in the premises. My attendance to-morrow at your meeting therefore would not in the least expedite your proceedings in the case. This circumstance induces me in preference to meeting with you, to co-operate with my ministerial breth-

ren in this borough, who have set apart, and recommended to their several churches, its observance as a day of fasting, humiliation and prayer, in consequence of the alarming appearance of the Cholera, and the extensive and fatal prevalence, of Varioloid, Small Pox and other diseases, among us, which have recently carried off several of our most respectable citizens, and at present afflict many, and endanger the life of some.

Availing myself of my constitutional rights I request you to cite the following persons as witnesses, in addition to those whose names have been mentioned by your Clerk, viz:—The Rev. Alex. McFarlane, Rev. John Burtt, Rev. Jas. Williamson, John Williamson, Esq. Rev. M^r.K. Williamson, Rev. Joshua T. Russell, Rev. Mr. Jewett, of Loudon, Rev. H. Aurand, of Taneytown, Dr. John McDowell, of Mercersburg, Dr. Boggs, of Greencastle, Mr. Johnston, of Newville, Isaiah Graham, Esq. Rev. Dr. John Paxton, Rev. Dr. R. Cathcart, Mr. Robert Porter, of Carlisle, Mr. Thomas Carothers, Mr. John Clendenin, Dr. Ira Day, of Silver Spring Congregation, J. Loudon J. Halbert, W. Craighead, Ross Lamberton, A. Carothers, H. Duffield, and W. McC. Hall, of Lewistown.

As the examination of these and other witnesses whom it may be necessary to cite, must consume a great deal of time, I would respectfully suggest the propriety of the Presbytery meeting in Carlisle.

With sentiments of due consideration and regard I subscribe myself your brother and servant in Christ.

GEORGE DUFFIELD.

Carlisle, Dec. 17, 1832.

The above letter was read in Presbytery when the following minute was adopted:

Newville, December, 18 1832.

Half past 2 o'clock, P. M.

"On motion, Resolved, That as the Clerk omitted to date the citation, addressed to the Rev. Geo. Duffield, Presbytery consider that he has not yet been cited.

Resolved, That the Moderator or Clerk, cite him to appear before Presbytery at their next meeting—and to furnish him with citations to the witnesses, mentioned in his letters to the Moderator and Clerk—and that citations be served on the witnesses mentioned in the copy of the charges served on Mr. Duffield."

Letters addressed to the Moderator and Clerk, were received by Presbytery, from the Rev. G. Duffield, stating that he had received a copy of charges preferred against him, accompanying an informal citation, and requesting that the following witnesses be cited on his behalf: Rev. Messrs. Alex. McFarlane, John Burt, H. Aurand, and Messrs. John Williamson, Esq. John Clendenin, Thomas Carothers, Dr. Ira Day, Dr. Boggs, Dr. John McDowell, W. McClay Hall, Esq. Henry Duffield, Judge McLean, Mr. Smith, Nathan Woods, Samuel Pierce, Geo. Fleming, Mr. Cooper, Mr. McClelland, M. Henderson, M. McGee, also requesting Presbytery to hold its next meeting in Carlisle.

Messrs. Moody, Paxton, Kennedy, Snodgrass, Buchanan, and McGinley were especially appointed to hold conference with Mr. Duffield, in relation to the erroneous doctrines with which he is charged; agreeably to Chap. 5. Sec. 4. of the Book of Discipline.

The above are true extracts from the minutes of Presbytery.

M. B. PATTERSON, Clerk.

Some of the persons mentioned as constituting the committee, just noticed, were not present at Presbytery, nor is it known that they were officially informed by the clerk of their appointment. At all events, Mr. Duffield has been heard to say, that none ever called upon him but Mr. Moody, who never introduced the subject or referred to it; and Mr. M'Ginley who, when Mr. Duffield was informed by him that he came as a Committee from Presbytery to converse with him, and therefore refused to have any conversation with him but in the presence of a witness, declined doing so. This Committee were never required to report to Presbytery, nor did they report, nor did Presbytery even inquire whether any appointed for that purpose had called upon him. Mr. M'Ginley, it is believed, related to Presbytery an account of his own interview with Mr. Duffield, but no notice is taken of it in the minutes of Presbytery.

The citation which was the second time directed to be issued, was dated at Newville, and was left at Mr. Duffield's house by the clerk, but never served on his person, as the Constitution directs. It reads as follows:

Newville, Dec. 19th, 1832.

REV. GEORGE DUFFIELD,

You are hereby cited to appear before the Presbytery of Carlisle at their meeting on the Second Tuesday of

April next, in the Presbyterian Church in Carlisle, at 11 o'clock, A. M. to answer to charges of error, a copy of which, in your note to the Moderator of Presbytery at their late sessions, you admit you have received, with which Common Fame charges you.

Reference for evidence will be had to your book and printed sermons on Regeneration, and to Messrs. John M'Clure, Geo. A. Lyon, Andrew Holmes, John Procter, P. B. Smith, Jas. Hamilton, Andrew Blair, Thos. Trimble, Wm. C. Chambers, Robert Clark, and Dr. John Paxton.

Issued and signed by order and in the name of Presbytery.
M. B. PATTERSON, Clerk

The sudden determination of Presbytery, to delay to act in the case, after the manifestation of such great previous haste, excited surprise in the minds of Mr. Duffield's friends, and the more especially, since it took place immediately when the Presbytery discovered that he was determined to stand his trial, and to cite witnesses in great number, and from different parts of the Presbytery. It is believed, from things stated by individual members of Presbytery, that the persons who were most active in this prosecution, were of the opinion, that as Mr. Duffield had said at Lewistown, he deemed the Presbytery incompetent to try him, after they had prejudged his case by their action on his book, and would never submit to such trial, he would decline their jurisdiction and refuse to obey their citations, which would enable the Presbytery, without the formality of a trial, and with promptitude, to suspend or depose him on the ground of contumacy. This accounts for the rapid meetings, (three from the end of October till the 18th of December,) as long as this remained in doubt, and the long adjournment as soon as there was no room to doubt Mr. Duffield's design to meet his brethren, and put them to the proof. At this time Mr. Duffield had an invitation from the North Church of New Haven, which he declined accepting, and had he been disposed to do so, would not have accepted, because of the process commenced against him.

It is proper here to state, that during a visit which Mr. Duffield had previously promised to his friends in the east, and which was paid after the meeting of Synod, Andrew Blair, an elder who had for some time absented himself from Session, and never resigned his seat, presented to Presbytery a petition, signed by himself and a few other members of the church and congregation, to be set off into

a new congregation "from and after the 1st of January." This petition was granted, and the grant recorded in the very terms in which it was presented, the object of which, as it afterwards appeared, was not only to have a new church organized, but to enable those who were to be "set off," previously to adopt and accomplish a plan, by reason of their having a majority in the Board of Trustees, to convey away before they quit the congregation, about \$2500-worth of stock in the Carlisle Bank, to Robert Clark and Andrew Blair, in trust, for the use of the church to be set off on the 1st of January. The petitioners were in form organized into a church, on the 12th of January by J. Williamson in connection with A. B. Quay, without requiring any certificates of dismissal or recommendation from the Session to which they belonged. The right of Presbytery to dismiss them over the head of Session was asserted. This was contested, and previous to the commencement of the trial of Mr. Duffield, this matter was investigated on the report of the Committee, and a remonstrance from the Session. The following are the minutes and decision of Presbytery in the case, and they are introduced here, to shew the various embarrassments which Mr. Duffield had to encounter. His own reputation was assailed—a blow was struck at the public confidence in him—measures had been adopted and sanctioned, which many believed would cripple effectually the friends of Mr. Duffield, distract his congregation, wound his feelings, and deprive him of the means of support.

Carlisle, April 9th, 1833.

The Committee appointed to organize a church in Carlisle presented their Report which was accepted and is as follows:

The Committee appointed to organize the Second Presbyterian Church in Carlisle, which had been set off by the Presbytery in November last, from the First Presbyterian Church, in Carlisle, Report:

That on the 12th of January, 1833, they met with the new congregation in the County Hall in the borough of Carlisle, agreeably to notice previously given, for the purpose of regularly organizing the same, and that a sermon was preached, and the Committee proceeded, after stating what had been done by the Presbytery in relation to the business, to the election of Elders and Deacons, and Messrs. Andrew Blair, John M'Clure, and Robert Clark were

unanimously chosen Elders; and Peter B. Smith, Robert Irwin, John Proctor and Robert Giffin, Deacons, who had been Elders and Deacons in the old church, and were installed as such, and the Second Church was declared to be duly organized.

JAS. WILLIAMSON, } Committee.
A. B. QUAY. }

April 1, 1833.

After some discussion had taken place on a motion to adopt the Report, the Presbytery adjourned to meet tomorrow morning at 8 o'clock.

April 10, 1833.

The Presbytery resumed the unfinished business of yesterday, viz: the consideration of the Report of the Committee to organize a congregation at Carlisle.

After recess the Presbytery resumed the unfinished business. After much discussion, Presbytery agreed to have a recess untill seven o'clock this evening.

After recess the consideration of the Report of the Committee to organize a church in Carlisle was resumed, and after some debate, it was moved and seconded to postpone the original motion in order to take up a substitute, which was lost.*

The yeas and nays were then taken on the original motion, in order to take up a substitute, which was lost. The yeas and nays were then taken on the original motion and it was carried. Yeas 25, Nays 8.

Messrs. Duffield, M'Knight and Dr. Cathcart protested

* The following is the substitute here referred to:

Whereas, it appears, that the Committee appointed to organize a Second Church in Carlisle, did not require testimonials of dismission of those who were to constitute the new church, from the session of the church to which they belonged; and whereas, the session of that church have represented that this course of procedure has been productive of serious injury to them, but that they are perfectly willing the intention of Presbytery shall be executed, and they be regularly established as a Second Church; therefore,

Resolved, That while the Presbytery are persuaded that the Committee were not actuated by improper motives in the course pursued by them, their report be not adopted; and that the three Elders, Messrs Blair, M'Clure and Clark, be and hereby are instructed to meet with the old session, and regularly resign their seats as members of the same, and apply for certificates of dismission, to be granted for such members as have been declared by the Committee to be members of the new Church, and who have so far as their own agency was employed, relinquished connection with the old Church; that it is hereby recommended to the session of that church to give them the desired testimonials; and that if any cases of discipline are pending, that the session and these members be instructed to settle the same in a spirit of mutual conciliation and good will.

against, and gave notice that they would complain, to the next General Assembly.

I certify the above to be a faithful extract from the minutes of the Presbytery of Carlisle.

JAS. C. WATSON, Clerk.

The following protest was presented and read before Presbytery:

The undersigned protest against the resolutions of Presbytery *adopting* the report of the committee appointed by Presbytery to organize a church in Carlisle, and give notice of their intention to complain of the same to the next General Assembly.

1st. Because that in the caption of the report assumed by the committee, it is stated, that the persons organized into a church, were set off in November last by the Presbytery, which is not the fact, and was admitted in Presbytery by every one who spoke on the subject, not to be the fact.

2d. Because it was admitted on all hands, that no testimonials of dismission from the Sessions of the Churches with which they were connected, were produced by the persons organized into a church, to the committee, or required by them, according to the constitutional provisions of the Book of Discipline about members removing from one congregation to another. See Chap. xi. Sec. i. and the regulations of the General Assembly of 1831 on the subject of organizing churches.

3d. Because it was shewn that the persons organized into a church, had never been dismissed by the sessions to which they severally belonged.

4th. Because to give the appearance of constitutionality to the proceedings of this committee, it was contended that the persons organized into a church had been dismissed by the Presbytery, who, it was said, had divided the congregation of Carlisle by a resolution passed November 29th, notwithstanding it was admitted, that all the persons petitioning for a new church were not members of the church of Carlisle, under the watch and care of the session; and shewn, that all the said petitioners did not wish, nor consider themselves to be either dismissed from the church, or set off from the congregation of Carlisle.

5th. Because in the minute of Presbytery, recording the appointment of the Committee to organize the petitioners into a church, in which they alluded to the resolution of Presbytery passed November 29th, it is distinctly declared,

as an event past and done, that the petitioners *were* set off from the congregation of Carlisle,—when it was uniformly mentioned in Presbytery that they were actually set off on the 1st of January, and not before.

6th. Because it was contended and maintained by Presbytery, in justification of their Committee's doings, in opposition to the remonstrances of the Session of the church of Carlisle, that the Presbytery did not form a new church agreeably to the clause of the Constitution, Chap. x. Sec. 8, of the Form of Government, which gives them the power so to do, in which case the regulations of the General Assembly, it was admitted, would have been applicable and should have been observed; but that they only divided the congregation of Carlisle agreeably to the clause of said article which gives Presbytery the right to "divide or unite congregations, at the request of the people," in which case it was contended, no dismissions were necessary from the Session to which the persons belonged, but that they were dismissed by Presbytery, and

7th. Because, even admitting that the Presbytery had a right to divide a congregation by setting off some of its members to be organized into a church, as Presbytery have done, the Constitution does not give them this right absolutely, under all circumstances, but only *when requested by the people*, which was not the fact in this case, the petitioners being confessedly a party comprising sixty-seven names, out of a church of six hundred and upwards, who applied, at their own exclusive instance, to Presbytery, without the knowledge, consent, or approbation either of the Session or Congregation to which they belonged.

8th. Because, even admitting, again, that the Presbytery had a right to divide a Congregation, by setting off some of its members to be organized into a church, as Presbytery have done,—this does not imply but that it should be done in the constitutional way, by directing the Session to dismiss them, who only can, in the nature of things, be competent to do so, as having the watch and care of church members, which was not done in this case.

9th. Because the language of the Presbytery's resolution, granting the prayer of the petitioners, adopted originally from the very petition itself, did, by the employment of ambiguous terms, render it difficult to tell what was the meaning of Presbytery; whether they assumed the right of dismissing them, or whether they constituted them a distinct and independent congregation on the 1st of January, as such to be recognized under their care, while they had

not actually been organized, by the election of officers, and by other steps prescribed by the Assembly, and necessary to complete the organizing process by which a church is constituted.

10th. Because it was declared by the Session in their remonstrance, and not denied, that the petitioners request was adopted by them, with a view to facilitate certain measures, subsequently adopted, at the instance and through the agency of the petitioners, to secure the alienation of the personal property belonging to the Congregation of Carlisle, before the petitioners should actually become a distinct and independent Congregation,—which thing was represented by the Session to be productive of effects injurious to the peaceful intercourse, the interests of both churches, and the welfare of religion.

11th. Because the Presbytery refused to adopt a resolution introduced by a member of Presbytery, which, while it cast no censure on the Committee appointed to organize the new church, would have maintained the constitutional principles of the Book of Discipline and the regulations of the Assembly applicable to the case, and would have healed existing dissensions, and secured the return of good feeling and cordial intercourse. The purport of this resolution, was that the report of the Committee should be rejected, and that the three elders who had withdrawn from the Session, should again meet with them and resign their seats, and request the dismission of those members who adhered to them,—and that whatever cases of discipline required attention, should be mutually adjusted in the spirit of christian courtesy and good will. This would never have affected the pecuniary responsibilities, or ecclesiastical relation and character of the secession. We protest against the entire procedure of Presbytery, because it seems to us, that it was deemed more important to support the Committee and the secession, who had irregularly withdrawn, than to seek the return of cordial christian intercourse and communion, among those who are at variance.

12th. Because we deem the measures of the Committee, and the act of Presbytery, disrespectful towards the General Assembly, whose regulations, as to the mode of organizing churches, are so satisfactory and specific, as well as calculated and designed to prevent just such contentions and irregularities as have arisen here through the neglect of them.

GEO. DUFFIELD.
THOS. TRIMBLE.

April 10, 1833.

TRIAL, &c.

The members of Presbytery assembled at the commencement of the trial of Mr. Duffield, were as follows: viz: Robert Cathcart, D. D. and Messrs. Williams, Moody, Denny, Wilson, Kennedy, Sharon, M'Ginley, Buchanan, Grier, M'Knight, Duffield, Keller, De Witt, J. Williamson, M'Knight Williamson, M'Kinley, M'Cahren, Quey, Patterson, Creigh, Watson, Breckenridge, and Rutter, ministers, 24. Absent: J. Paxton, D. D. and — Snodgrass and H. R. Wilson, jr. Elders present—Messrs. Trimble, Clendenin, Lyon, Ross, M'Cormick, Henderson, Cassat, Fletcher, M'Dowell, A. M'Clure, J. M'Clure, M'Clelland, and Shields, 13.*

April 11, 1833.

On motion, Resolved, that Mr. Duffield be enquired of, as to his readiness to answer at this meeting, to the charges preferred against him by Presbytery.† Mr. Duffield enquired whether the Presbytery had ascertained, that the citations in the case had been duly served and forwarded by the clerk. As some difficulty existed in making this

* Before the close of the trial, as the reader will perceive by the yeas and nays on the question of guilty or not guilty, a large number of the members had either obtained leave of absence, or without such leave, had absented themselves, particularly of the elders.

† When Mr. Duffield was thus interrogated, he replied, that agreeably to the Book of Discipline, Chap. iv. Art. 14. it was the business of Presbytery to ascertain as the first step, whether he had been duly cited, as our forms of process direct. The mode of citation should be such, that the Clerk could be able to swear to the fact, that the individual had been actually cited, and therefore it should either be delivered into the hands of the person by the Clerk himself, or be read to him. The Clerk, M. B. Patterson, was asked whether he had duly cited Mr. Duffield. He said that he had left a citation at his house, but did not see him. It had not been served on his person. The Clerk was then asked, if he had a copy of the citation. He replied, that he had at home, but not here. Here Presbytery were greatly at a loss to know whether Mr. Duffield had been cited at all. It was proposed by some, that the Clerk should go home, (a distance of 17 miles,) and get a copy of the citation. But this would not have enabled him to prove, that Mr. Duffield had ever seen his citation. All that he could prove, was, that he left it at Mr. Duffield's door when he was absent from home. To relieve the Presbytery from their embarrassment, Mr. Duffield acknowledged he had received the Clerk's citation, as stated in the minutes.

appear, it was agreed that the matter should lie over, Whereupon Mr. Duffield presented the following paper:

"I acknowledge that a paper citing me to appear before Presbytery, at their session in Carlisle now holding, to which I make no objections, and which I admit to have been regularly drawn up, was left at my house and seen by me, and am as much prepared now to meet Presbytery, in obedience to it, as ever I expect to be.

GEO. DUFFIELD.

Resolved, That it be the order of the day for this afternoon, to take up the case of Mr. Duffield.

Presbytery proceeded to the order of the day.* The charges preferred against the Rev. Geo. Duffield, by Presbytery, were read to him.† The Moderator requested Mr. Duffield to say, whether he was guilty or not guilty. Mr. Duffield requested the Presbytery to decide, whether the entire charges to which he is to answer, are included between the words, "Article 1st. Life," &c. and ending with, "all mankind were lying," at the end of Article 10th. The Presbytery replied that they did. Mr. Duffield rose

* The Moderator here rose from his seat, and solemnly admonished the Presbytery, that they were about to sit as a court of Christ, to investigate, in their "judicial capacity," charges against Mr. Duffield.

† Mr. J. Williamson read to Mr. Duffield the charges preferred against him by the Presbytery as they may be found on pages 14—16; after which he read, also, the resolution of Presbytery adopted at Newville, as it is on page 13. Mr. Duffield then inquired, what were the entire charges preferred against him, and whether this resolution was to be understood as a part of the bill of indictment, or not. The Moderator decided it was not, and the Presbytery in reply to Mr. Duffield's written question, decided as stated in the minutes.

The reader will perceive that in the paper purporting to be the charges or bill of indictment, which was read to Mr. Duffield by Mr. J. Williamson, Mr. Duffield is not charged with error, or heresy, or any criminal conduct whatever. In all libels, it is essentially necessary, that the crime charged be named, whether it is teaching or publishing error, or heresy, or having done that which is immoral, such as lying, swearing, &c. And our Book of Discipline expressly provides, Chap. I. Sec. 4, that "nothing ought to be considered by any judicatory as an offence, or admitted as matter of accusation, which cannot be proved to be such from Scripture." There must be crime alleged, and the crime must be named. But in the paper read to Mr. Duffield, purporting to be the libel, there is no crime named—no charge whatever made—nothing in the form of specifications, but a simple string of propositions, which it is not affirmed in the libel, that Mr. Duffield either denied or believed, and even the phraseology of these propositions, as read to Mr. Duffield by Mr. J. Williamson, did not correspond exactly with that of the paper delivered to him by the Clerk, which, when Mr. Duffield noticed, Mr. J. Williamson before the Presbytery, and without any order so to do, corrected, so as to make his copy agree with Mr. Duffield's. The utter irregularity of such procedures, the reader will see set forth in Mr. Duffield's third Appeal.

and presented (read) to the Presbytery from a paper as follows:—"I challenge all the persons who composed the Presbytery, when met in Shippensburg, in June, 1832, when the resolutions of Presbytery, pronouncing their judgment on my book, and warning the churches against it, were passed; with the exception of Messrs. M'Knight, De Witt, Urie and Shields, who did not vote in favor of the same, as being incompetent to set as judges in trying me—because they have made up, and expressed an opinion, on evidence to be exhibited against me, and have a deep interest in the result of the trial."

On motion, Resolved, That the Presbytery, without the exception of any member of Presbytery present, are fully competent to try Mr. Duffield, notwithstanding his challenge.*

True extract from the Minutes. J. C. WATSON, Clk.
Mr. Duffield presented the following

PROTEST AND APPEAL:

I protest against and appeal from the decision of the Presbytery, refusing to sustain my challenge, and to vacate the seats of those members, who constituted the majority of the Presbytery, when met in Shippensburg in June last, and who voted for the resolutions adopted at that time, condemning my book and warning the churches against the errors which they alleged it contains; and I hereby give notice of my intention to prosecute the same, before the next general Assembly, for the reasons which I hereunto annex:—

I. Because they have made up and expressed an opinion on the evidence. This in all civil and criminal courts disqualifies a juror or a judge. A man who has served on the grand jury which has found a bill, is not competent to act as a juror, when that case is traversed. The proof of their having made up and expressed an opinion, is found in the resolution passed in Shippensburg, obtained by P. B. Smith, a personal enemy of mine, first published by him in a political Gazettee, and afterwards, by order of Presbytery, in a pamphlet, printed by Russell & Martien, in Philadelphia, and circulated by Mr. J. Williamson, within the

* This challenge was Mr. Duffield's first plea, which he had a right to make before joining issue with the Presbytery on the main question. The Presbytery overruled this challenge. Whether with justice or not, the reader will judge when he has read Mr. Duffield's reasons of appeal. During the discussion on this plea, which lasted a considerable time, Mr. Cassat accused Mr. Duffield of egregious trifling, and was not called to order by the Moderator. The Moderator himself having argued the case, decided, that the persons challenged might sit in judgment.

bounds of the Presbytery, and among the members of the Synod of Philadelphia. That resolution, declares their judgment in relation to my book on Regeneration, now cited in evidence against me, and in fact condemns me, the author, by name as heretical.

This is done in the following words, evidently designed to give their judgment greater weight, viz: "Resolved, That after deliberate consideration, having declared the foregoing doctrines contained in the book entitled, Duffield on Regeneration, as presented in the report of the Committee to be erroneous, and contrary to the doctrines of the Bible, and the standards of our Church; we do most solemnly and affectionately warn all our Ministers, Elders and People, to guard against such distracting, and dangerous errors, and this we feel constrained to do, under a deep conviction of our *solemn responsibility* to the Great Head of the Church, to guard against any thing which shall corrupt the purity, or disturb the peace of the Church."

After such a decided, startling, and alarming expression of their opinion, bearing on it the stamp of ecclesiastical authority, and claiming to be the result of a deep conviction of the highest possible responsibilities, and circulated far and wide, as a solemn warning to all the Churches, I deem it to be as fraught with tyranny, as it is evincive of contempt for the common sense of justice among men, for those who did this thing, now to attempt to try me on charges, identically the same with those which they have already published to the world as proved true, against the evidence to be adduced against me when on trial. There is not a court in the land, that would allow the competency of a man to sit as judge or juror in such a case, with an opinion previously made up and solemnly expressed.

And shall a court of Jesus Christ, thus outrage every principle of common right and justice?

II. I protest, appeal and complain; *Because, of the "deep interest" which these members have in the result of my trial.*

It is essential to the administration of justice, that the judge should be disinterested, and free from any temptation or bias whatever, that might influence his judgment. The common law excludes the testimony of a witness, when his pecuniary interests are in the least degree directly involved. A judge is accounted incompetent if he may previously have acted, or only consented to act, as a Counsellor or Attorney in the case. There must be no temptation to injustice!

These essential principles of truth and right, are recognised in our book of Discipline. The competency of witnesses is affected by nearness of relationship, and a "deep interest in the result of a trial;" and if of a witness, how much more of a judge?

The majority who constituted the Presbytery at Shippenburg, and at Lewistown and Newville, have a deep interest in the result of my trial, too deep even to render it right for them to sit as judges, or safe for me to submit to their jurisdiction. It is of essential consequence to them, that I should be convicted. The temptation to injustice in their decision with regard to me, is too strong even for sanctified human nature to be trusted. The whole weight and variety of their interests, require that I should be found guilty!

1st. They have a deep interest in the result of my trial, as an ecclesiastical court. They have authorized charges to be preferred against me, seriously affecting my reputation as a Minister of Christ, and which, if not proved, will subject them to censure in a superior court. They are in fact my *prosecutors*, for there is no proof of the existence of a crying fame, and never has any been exhibited or sought! By attempting to discharge the committee from the responsibilities of the prosecution, they have assumed them themselves. But it is a principle distinctly recognised in the book of Discipline, that if the prosecutor of a Minister "fail to prove the charges, he must himself be censured as a slanderer of the Gospel Ministry, in proportion to the malignancy or rashness that shall appear in the prosecution." Book of Dis. Chap. 5. Sec. 7. To such censure will the majority of Presbytery be liable, if I am not convicted, and therefore, it is their interest, if possible to do so.

2nd. They have personally a deep interest in the result of my trial, in respect of their civil reputation, and pecuniary liabilities. If I should not be convicted of heresy, then will they stand convicted, by that very circumstance, of having slandered me in the judgment already pronounced, and charges already preferred by them. In the event of my acquittal by the competent court, to which appeal has been made, every individual member voting in the majority for my conviction, or who has voted in the preferring of charges, and especially the members of the committee appointed at Lewistown to prepare charges, and the original movers in the business, will be liable to a prosecution in a court of justice, on a charge of defamation and slander. Damage

also, may be recovered by me, should a suit be instituted, the way for which will be perfectly clear. The interests of their civil reputation which would suffer, should they be convicted of having slandered me, and their pecuniary interests, which are endangered by their liability, in a suit for the recovery of damages for defamation, require, if possible, that I should be convicted, and that the whole amount of their influence, should be exerted to secure that result.

3d. As *Theologians* and *Ministers of Christ*, they have a deep interest in the result of my trial. They have formally sat in judgment on the evidence cited in the case, and solemnly declared, that by all the awful considerations of the deep responsibility under which they lie to the great head of the Church, they have felt themselves constrained to warn their Ministers, Elders and People, to beware of the dangerous errors which they say I have published in a book, confessedly mine, which bears my name, and which they have designated by my name, in their note of warning. These dangerous and heretical errors, they have distinctly stated and published to the world; and after having circulated them far and near, as their judgment, in relation to the legitimate construction and understanding of the evidence, they now prefer the very same charges, only with one exception, against me, and tell me the evidence they will exhibit on trial, is the book on which they have already expressed and published their judgment. If I should be convicted, they will sustain their judgment already preconceived with regard to the evidence, and their own reputation as accurate Theologians & faithful Ministers of Christ. But if I should not be convicted by them, since I do not retract a sentiment that I have written, then will they be convicted by that very fact, of having erred as theological reviewers, and of having acted an improper part, towards the Churches as Ministers of Christ, by making such a solemn protestation about their responsibilities, and being constrained so needlessly, and falsely, to sound the note of alarm to them.

Should it appear, when the people at large, or the Superior court, come to examine the matter, that garbled extracts have been taken from my book—that false meanings have been attached to my language—that illegitimate inferences have been deduced from my assertions—that my arguments have been perverted—and my concessions to an antagonist, merely to show the weakness of his cause, have been

interpreted as my real sentiments—that sentiments have been charged upon me, which are not expressed or implied in any thing to be found in my book—that the very charges made, betray the want of precision of thought and perspicuity of style, and are in fact, in some instances unintelligible—that a philosophical theory has been brought forward, and the standards interpreted by *its* means, rather than by the hermeneutical principles of common sense, and thus a party exposition of the Confession has been assumed, and substituted for the Confession itself—that the note of alarm has been sounded in relation to a mode of interpreting scriptural truth, more consonant with the correct principles of hermeneutics, the laws which have received the sanction of general usage, and depend upon the very constitution of the human mind—and that the New Divinity, as it has been called, has been entirely misapprehended by them—who does not see that the confidence of an intelligent community must *inevitably* be impaired, with regard to their theological attainments and ministerial vigilance? These are suppositions which modesty forbids me to say are either veritable or probable; but the possibility of which, is sufficient to prove that the majority of Presbytery have their interest as Theologians and Ministers, deeply staked in the result of my trial.

4th. The majority of Presbytery “have a deep interest in the result” of my trial, as defendants in a cause wherein I am complainant, and which awaits agreeably to regular constitutional procedures, the decision of the proper court. I preferred against them a solemn charge to Synod—the court to which they are directly amenable, and which has prime cognizance of such matters. That charge was not one of ecclesiastical informality merely, but of slander and injustice. My complaint which exhibited this charge, was pronounced to be regular by the Judicial Committee, who were appointed by Synod expressly to inquire into this matter. The Synod adopted the Committee’s Report.

The moderator declared from his chair, that they had assumed the high character of a court, who were about to commence judicial investigations, and charged the members to remember that they were then sitting as judges. The trial was commenced. After a little it was arrested at the instance of one of the judges, and pronounced to be out of order, and cast out of the house. Immediately after, it was recalled, and by consent of parties, the same court resumed

the consideration of the complaint, and conducted the process nearly to an issue, when it was arrested, suddenly dismissed, and the very party complained of, enjoined to institute process against me the complainant, and bring the same to an issue as soon as possible, thus throwing me off the ground of plaintiff, before the only court competent at the time to try the Presbytery, and placing me, *nolens volens*, in the attitude of defendant, before the bar of the party against whose conduct I had complained.

Of this unjust decision, a complaint has regularly been notified, and will be made against the conduct of Synod, to the next General Assembly. The different constitutional steps, and even those required by the Synod's novel construction of constitutional law, applicable in the case, have been taken, and the matter awaits the final decision of the highest tribunal. Forthwith the majority of the then Presbytery, claiming the authority of Synod, commenced process against me, and having travelled a second time over the very same ground, take up, and endorse all the charges against my book save one, as valid against myself.

Had I been charged by crying fame, with some crime of high degree, but entirely foreign from the merits of the dispute between the Presbytery and myself, peculiar caution on their part would have been requisite, since the presumption would have been a very fair one, that the very proceedings of Presbytery might have given rise to it—it being a notorious fact, that injurious accusations against a Minister of Christ are quickly multiplied, and magnified when once judicial process has been commenced against him. The Poet does not trespass the bounds of solemn fact, when he says:

*"Mobilitate viget, viresque acquirit eundo:
Parva metu primo: mox sese attollit in auras,
Ingrediturque solo, et caput inter nubila condit.
Monstrum horrendum, ingens:"*

*"Fame the great ill from small beginnings grows
Swift from the first; and every moment brings
New vigour to her flights, new pinions to her wings;
Soon grows the pigmy to gigantic size,
Her feet on earth, her forehead on the skies;
A monstrous phantom horrible and vast!"*

Such however, are not the circumstances in my case. I am charged with no crime. Even Presbytery themselves, are not willing to name the offence of which it is alledged I am

guilty. No such crying fame exists. Yet have they become my accusers, and preferred vague and indefinite charges. This has been done consequently on the proceedings against my book, of which I have complained to Synod, and thence to the General Assembly, as injurious and unjust. They are therefore, a party in the case, deeply and vitally interested, and as defendants in a case, wherein I was originally complainant, they never can, according to our constitution, and upon principles of common justice, be competent to try me. All their interests as an ecclesiastical court—as individuals in civil life, who have to sustain a moral reputation, and incur pecuniary responsibilities,—as Theologians and Ministers of Christ—and as defendants in a cause, now pending, do inevitably disqualify them, to sit in judgment upon me.

The whole demeanour of those members who formed the majority of the Presbytery at Shippensburg, in relation to me, indicates a prejudiced state of mind, which renders them incompetent to sit as impartial judges in the case.

On this point I speak with reluctance, but feel constrained to make a simple detail of facts, accompanied with occasional explanatory remarks, from which, if design can ever be inferred from conduct, their design cannot be thought different, from what I have shewn their interest dictates.

There is not an act, which can be referred to, in proof of "brotherly tenderness" towards myself, or a desire to protect my reputation, preserve my usefulness, or give me a safe opportunity to vindicate myself. They adopted a course at first, to which I objected, as inevitably tending to excite suspicions and alarm, in relation to me. It was done without there ever having been any private or fraternal conversation with myself. Mr. J. Williamson was allowed to become my accuser in fact, and to hold me up, and publish me to the world, as an heretic of the deepest dye, while he never had discharged, nor was required to discharge his duty towards me, as enjoined by the law of Christ's House; and was protected by the majority of Presbytery, in circulating what I deem slanders against myself, by his irregular and unconstitutional process, commenced against the evidence, before any thing was done in relation to myself. He that has filled the Churches with the cry of heresy, is notwithstanding, allowed to sit in judgment! He is neither held, responsible to make good his accusa-

tions; nor ecclesiastically liable to censure in the event of his accusations being disproved!

When the Presbytery at his instance, appointed a Committee to investigate my book, he professed a deep concern for my reputation, yet had never manifested it to me. No committee was appointed then to converse with me. Neither did the Presbytery, manifest any desire for it, or even think of such a thing. When that Committee reported, the members of Presbytery then present, with the exception of Messrs. W. De Witt, J. McKnight, T. Urie, and D. Shield, disavowed any design, to commence process against myself, in what they were then doing.

I deemed their whole proceedings improper, unconstitutional, and wholly injurious to my reputation, as did the persons just named, and took no part in the proceedings, had subsequently to that vote. That Presbytery condemned my book, and circulated their condemnation of myself, by name, in a solemn warning to the Churches. After they had done this, they appointed a committee, to have a "friendly conference" with me, in relation to the erroneous doctrines contained, as they said in my book. Had this been done *first of all*, they might have called it: *friendly*; but it is a strange misnomer, to raise the cry of mad dog, against a man, and then go and have a *friendly* talk with him about it. The person appointed chairman of this Committee, had taken the most efficient, and conspicuous part in the discussions on the book, and in framing the record of the Presbytery's censures, another circumstance which ill comports with its professed character. When this Committee were asked by me, what was the *design* of Presbytery in appointing it, I was told that *they understood* it to be, either to obtain a retraction of the sentiments, the Presbytery had said were in my book;—in other words, the repudiation of my book, which they had condemned, or if not "to *prepare the way*, for a judicial process" against myself—either of which were designs, that ill agreed with the idea of a *friendly* conference. The Committee did not discharge their duty, nor even attempted to do so, by waiting on me; and yet they reported to Presbytery, that they had "earnestly sought to discharge the duty imposed on them," a transaction that I cannot reconcile with any *friendly* design, or feelings in relation to me!

Immediately after the report of this Committee was adopted, Mr. J. McClure, a disaffected elder of my congre-

gation, who had rode among its members, and organized a party opposed to myself, by getting signatures, and thus involving unsuspecting individuals, in personal collision with me, was introduced to Presbytery, by Mr. Joshua Williams, and a paper which I felt to be slanderous, and in the authorship of which he was deeply concerned, was presented to Presbytery, and read before them, together with a petition to Presbytery, that when I should resign my charge, the Presbytery would, notwithstanding the act of the congregation previously, refusing to accept my resignation, consent to dismiss me from them. The first paper just referred to, consisted of a communication addressed to Presbytery, and signed by individuals personally opposed to me, and containing a formal petition, for the redress of grievances complained of, in a letter addressed to myself, a copy of which letter, was enclosed in the communication forwarded to Presbytery. This communication was signed by John Procter, John Paxton, Robert Irvine, John McClure, Andrew Holmes, Geo. A. Lyon, P. B. Smith, James Thomson, and John Smith, the first seven, of whom are the principle witnesses on the part of Presbytery, cited against me. It contained the following language, "Sincerely attached to the Church order, government, and doctrines of the Presbyterian Church, and still labouring under the grievances complained of, in the above communication, we would respectfully, and earnestly desire your Reverend body, to adopt such measures as are calculated to redress these grievances;" clearly intimating, that I had departed from "the Church order, government, and doctrine of the Presbyterian Church"—a high and solemn accusation, though not indeed a formal charge. The communication here referred to, was studiously framed, so as to have the appearance of respect and affection, and thus imposed on some, while in fact, it was replete with injurious insinuations and charges. Its whole spirit and character, rendered it more like the conduct of him, who having with the smile of friendship asked, "Art thou in health my brother;" smote the object of his malice, the more dextrously under the 5th rib. It contained the following items, 1st. That once I "*was leading* them on the way to Heaven," the words *was leading*, being designed to imply that then I was not, but had become a false teacher, no longer myself on the way, or leading others to heaven. 2nd. That I had "departed from those views of divine truth,

in which (I myself,) had instructed them, and on my professed adherence to which was founded, my pastoral relation to (them,) thus virtually, though not technically, charging me with heresy, with a violation of my solemn ordination vows, and with a breach of contract, made with them. With every one of these high crimes and misdemeanours, I was as really and truly reproached, as if they had been named, and far more dextrously. 3d. That I was wont "to upbraid those, who conscientiously differed from" (me,) thus explicitly giving me to understand that I was a reviler. But, 4th. I was asked to avoid "casting a reproach on (the) sentiments of those, who differed from me—drawing painful comparisons—and using *harsh* and *irritating* epithets respecting *them*—and that (I would) at least allow *them* sincerity of heart, and purity of motive, when *they* object to some of (my) tenets, and disapprove of the tenor of my present preaching," all of which are things about as vaguely expressed, as can well be devised, and yet so artfully done, as to have the full effects of charges of highly censurable conduct, on the part of a Minister of Christ. These equivocal and undefined expressions, involve insinuations as to my having been guilty, of some things highly improper. They addressed me as though I well knew what they were; while not an individual ever had, in private conference with me, or in any other way, apprised me of the above which they intimated to be facts. Not a man ever called to converse with me on the subject, or deliver the letter; but late on Saturday night it was forwarded to me, by a son of Andrew Blair. Great pains had been taken to get persons to sign the letter, which had been thus artfully and equivocally prepared. Some signed it, who had been rarely at Church, in consequence of infirmity, and did it through persuasion, others through misrepresentation, and others misapprehension.

This letter, as I conceive, mingling honey with the gall, and evidently designed by its underseorings, to inflict a deep wound upon my feelings, and calculated to involve unsuspecting individuals, in a collision with me, and in the authorship of which, one of my judges when on trial, was deeply concerned, after having remained for two months quietly in my own possession, was forwarded, unknown to some of the original signers, to Presbytery, by nine men, who commissioned John McClure, to be the bearer of a complaint and petition for redress, in relation to my insin-

vated departure, from the doctrines &c of the Presbyterian Church. When a paper of such a grave, and responsible character, purporting to be an affectionate remonstrance with me, for high crimes and misdemeanours, if true, was read in Presbytery, it assumed a new character, very different from what it could have had, if only addressed to me. If the things contained in it were true, they required the judicial investigation of the Presbytery, and either Mr. McClure, or the eight men with him, who signed the complaint and petition, ought to have been held responsible, and required to make good their allegations, or the paper have been at once dismissed, as improper. Psalm, XV. 3. Presbytery have no right to hear, or entertain any complaints against a brother, on which it would be unlawful or improper to act judicially. It is a violation of that charity which "thinketh no evil;" nor have they a right, as a Presbytery, to investigate such matters IN ANY WAY but *judicially*; under the solemn sanction of the "oath, which for confirmation is the end of strife." So far, however, from acting with "brotherly tenderness," on this obviously equitable principle—a principle distinctly recognized in the Book of Discipline, and essential to the welfare of Society, the injurious paper was received, and laid on the table. I immediately stated my views of its character, and required the decision of the Moderator. He pronounced it not to be, in the ecclesiastical, or *technical* sense of the terms, a complaint or charges against me, requiring or calling for judicial investigation. Morally, however, I affirm it was an accusation. Against the admission of this paper, especially when the Moderator had thus interpreted it, I protested, and the Presbytery ordered it to be forwarded to Synod, thus endorsing it, and making their records, a machinery for the circulation of the slanders it contained, and in direct violation of a principle, of common justice, recognized by the supreme court of the State, making themselves liable, to a charge of unbrotherly conduct, a complaint in relation to which, was regularly preferred against them by me, before the Synod, for this very thing. All which things, it was declared in Presbytery, had a connection with the original process, as the Synod has also declared, in the preamble of their resolution.

At a subsequent meeting, the Presbytery allowed the same Mr. J. M'Clure, whom they had appointed to defend *them* at Synod, to appear before Presbytery as a committee from a disaffected party, in number about twelve, in

my congregation, and along with his brother-in-law A. Blair, who has long been personally opposed to me, to make vague statements and insinuations, injuriously affecting me, and pray for a meeting of Presbytery to be appointed for the specific purpose of investigating the same. Still nothing was done to rescue me from the effect of injurious measures, on the part of a few members of my congregation, or to commence a judicial investigation as to the allegations made against me, in which I might have an opportunity to meet, and rebut injurious insinuations, and their vague and intangible accusations.

Subsequently, during my necessary absence, and of which the Presbytery had full knowledge, they received and granted the prayer of the same persons, to be formed into a new church, who, with a few others, had already communicated to Presbytery, their desire for my removal, and their vague complaints and insinuations as to heresy and honesty, &c. The petition was prospectively granted, "from and after the 1st day of January, 1833," without consulting the Session, Congregation or myself, or knowing whether it would not take from me the necessary means of support for my family, and from the congregation the regular administration of the word. The prayer of the petitioners, was manifestly offered with the design of enabling the Board of Trustees of the Congregation, which was composed principally of those who had preferred their vague and injurious complaint against me to Presbytery, to alien about \$2,500 worth of church property, which was effected in violation of the charter, and by means of concerted measures on the part of the disaffected Elders, Deacons, and Trustees, and erroneous representations made in private to members of the congregation, but which never could have been done, without the act of Presbytery in granting the prayer of the petitioners, preferred in a singular and unprecedented form, and in language of the most equivocal kind.

Tortuous ingenuity has been displayed in the whole history of these measures, which have been carried through under the claimed sanction of Presbytery. The committee of Presbytery, organized the disaffected party who had thus, as I think, improperly possessed themselves of property to which they had no right, and it was done in such a way, and so distinctly in violation of the Assembly's directions, as to strike a serious blow against the discipline of the church, and the interests of religion in this place. An

authority has been claimed for Presbytery which does not belong to them, and by an act of power, members have been taken out from under the watch and care of the Session in which I moderate, and that too, when some of them were deserving of censure, and one actually under process. The Presbytery allowed Mr. J. Williamson, under the influence of excitement to speak in an injurious manner in relation to my charge, and to the commissioner sent from its Session, without calling him to order. Not a member of the majority of Presbytery, although after a lapse of four months, has ever conferred with me relative to the process instituted against me, or the grounds on which that process has been commenced, or discharged the duty enjoined on them in the Book of Discipline, Chap. V. Sec. 14, unless indeed, a visit from Mr. M'Gieley can be so understood, who, but the day before the meeting of Presbytery, called with the declared design of ascertaining whether I had any concessions to make, which would enable the Presbytery to arrest the measures, that he confessed had been so detrimental to the cause of religion, but who refused to have communications with me in the presence of a witness then in the room. But I will enumerate no more.—If to be shunned and left off committees and appointments, of which heretofore I shared so largely—if in neglect of solemn and bounden duty, the members of Presbytery have refused to confer with me, many of whom have been frequently in the place—and if to have visited and mingled with the disaffected, and avoided the members of my charge who were known to be attached to me, when they were in the place—if to have fostered a disaffected party, and screened its commissioner when indulging in vague, equivocal and injurious allegations and insinuations against me—if to have met and granted their prayer, so strangely preferred, as to enable them to alien the funds of my congregation—if to have treated my session and congregation, in the person of their representative with contempt—if to have struck a serious blow at the Discipline of the Church, and afforded an opportunity to those who desired it, to escape from its salutary restraints, and actually to have protected, by such procedure, an erring brother from the process commenced against him—and if to have manifested no regard for my reputation, and uniformly to have treated me, as though I had been already convicted, can at all furnish proof of design or of prejudice, then is it clear that a state of feeling has existed, and does yet exist, on the part of the majority of

Presbytery, or at least the principle agents in this business, which should make me deprecate the thought of being subjected to such prejudiced judges, and authorise me, in the judgment of every candid man, in objecting to the competency of a court comprising such, and in refusing ever to submit to their jurisdiction. GEO. DUFFIELD.

Carlisle, April 11, 1833.

Mr. Duffield presented the following paper: "I challenge Mr. J. Williamson, Mr. J. Williams and Mr. Sharon for special cause; the first having as original author of the report, and in private, expressed an opinion in reference to the evidence; and the second having in writing virtually expressed an opinion; and the whole three as being virtually my prosecutors, constituted such by the Presbytery, when they appointed them to bring in charges. I also challenge John McClure, as having manifested by the whole tenor of his conduct of late, his personal ill will towards me."

Agreed to have a recess till 7 o'clock this evening.

After recess a motion was made and seconded to appoint Messrs. J. Williams, J. Williamson, and Sharon, a committee of prosecution in the case of Mr. Duffield.

The Moderator decided that the challenge handed in last by Mr. Duffield is out of order, by which the challenge was overruled.* From this decision of the Moderator, an appeal was made to the house, and the Moderator was sustained in his decision. Of this decision Mr. Duffield gave notice of his intention to appeal to the next General Assembly.

True extract from the minutes.

J. C. WATSON, Clerk.

APPEAL.

To the General Assembly of the Presbyterian Church of the United States.

I protest against and appeal from the decision of the Presbytery of Carlisle, during my trial, in which they overruled my challenge objecting, for specific reasons, to Messrs. J. Williamson, J. Williams, J. Sharon, and John M'Clure sitting in judgment during my trial.

* How contrary to equity, such a procedure was, none can doubt who are in any degree acquainted with the forms of justice in our criminal and other courts, especially when the facts as stated in Mr. Duffield's appeal are taken into view, viz: that the challenged individuals were the only speakers, and were allowed to vote on the question of their own right to sit in judgment.

1st. Because I proposed to prove by testimony under oath, that J. Williamson had expressed an opinion in private, in relation to me, and J. Williams in writing, which proved a state of mind in relation to myself, that disqualified them for sitting in judgment on me, which thing I had a right to do, and which being done, their seats ought to have been vacated.

2nd. Because I objected to Messrs. Jas. Williamson, J. Williams, and J. Sharon as being disqualified to sit in judgment on me, in consequence of their having been appointed a Committee to prepare charges against me, and therefore ought to have been prevented from sitting in judgment in the case, agreeably to the 41st of the General Rules for Judicatories, which had been adopted by the Presbytery for the transaction of their business, and the more especially, because the Presbytery refused to acknowledge that common fame was my accuser, or assign any accuser at all.

3rd. Because I would have proved, that a member of the Committee appointed to prepare charges against me, had acted in the case, with the approbation and counsel of certain theological professors and doctors, and not without a design well understood, to bring up before the General Assembly, the existing Theological controversies of the church, with a view to the exercise of ecclesiastical authority for their suppression.

4th. Because, notwithstanding the indelicacy of the thing, Messrs. J. Williamson and J. Williams, two of those whose seats were challenged, were the only persons who spoke on the subject, and resisted the challenge. The Moderator allowed them to proceed, and Presbytery overruled my challenge, and in the end Mr. J. Williams, after an absence of two days, obtained leave, when called upon to vote, and undertook to argue at length, in a theological discussion, the relevancy of the charges, instead of speaking to the fact of guilty or not guilty.

5th. Because I offered to prove by testimony under oath, the fact of personal ill will, in relation to myself, on the part of Mr. J. M'Clure, who had, with others, organized a disaffected party in my congregation, which disqualified him to sit in judgment in my trial; but was overruled by Presbytery, and yet his own sense of propriety induced him, before the trial had been terminated, to request permission to vacate his seat as a judge, which was granted.

GEO. DUFFIELD.

TRIAL, &c. CONTINUED.

Carlisle, April 11, 1833.

Mr. Duffield presented the following paper: "I challenge this court as being constitutionally incompetent to try me, on the ground of the charges exhibited,---because they are not framed agreeably to the constitutional provisions of the General Assembly, and the substantial forms of common justice,---because they want the foundation of a prosecutor, and are so vague, incoherent and unintelligible, as to render it improper, or impossible, for me to answer them."

Mr. Duffield was then heard at some length in support of these positions.

The Moderator decided that the last paper presented by Mr. Duffield, with what he said in support of its posture, was out of order.* From this decision an appeal was made to the house, and the decision of the Moderator was sustained, and the plea was overruled.

Mr. Duffield then gave notice that he intended to appeal from this decision to the next General Assembly.

True extract from the minutes.

J. C. WATSON, Clerk.

PROTEST AND APPEAL.

I protest against, and appeal from the decision of the Presbytery, by which they overruled my objection to the Presbytery, proceeding to try me, on the ground of the charges

* This plea of Mr. Duffield was perfectly in order. It was the summary process of the Moderator, to declare every thing Mr. Duffield did, out of order, and thus overrule his pleas. He pronounced every thing out of order, because Mr. Duffield would not, just at once, join issue with the Presbytery on the main question, and plead guilty or not guilty! Every one acquainted with the forms of justice knows, that the accused may put in various preliminary pleas before the main issue, of the validity of which, the court always decides. If the Moderator had said his plea was not valid, and overruled it, he would have had some show of respect for the forms of justice, but to declare it out of order, can only be set down to the account of his not being acquainted with the substantial forms of justice.

This plea of Mr. Duffield, was a motion to quash the indictment, because of its informality, and wanting all the essential characteristics of an indictment. In making such a motion, Mr. Duffield shewed great respect for the Presbytery. It would have afforded them an opportunity to go back and correct their errors, had they sustained it, and prepare a libel which would have been more intelligible, consistent and worthy of the Presbytery, than the one on which they proceeded to trial.

exhibited against me, which I declared to be informally proposed, beyond the sphere of Presbytery's constitutional cognisance, wanting the foundation of a prosecutor, &c. and I hereby give notice of my intention, to appeal to the next General Assembly, at their Sessions in May next, for reasons which I have hereunto annexed:

I. Because the Presbytery, in the circumstances of the case, have no constitutional authority to try me. Whatever right of jurisdiction, they undertake to exercise over me, must be derived through the constitutional compact. We are ecclesiastically related, as members of a Presbytery, upon principles known, and admitted by all, and explicitly set forth in the Confession of Faith, the Form of Government, and the Book of Discipline approved of, and adopted by us all.

The authority proposed to be exercised over me, must be such as the Constitution gives to Presbytery. I have never consented to any other, nor can my ordination vow, and my promise of subjection to my brethren be interpreted, as binding me to a blind submission, to any or every authority, the Presbytery see fit to exercise. To the law, and to the Testimony. Within its limits, is their authority circumscribed. All else is usurpation.

The form of Government, vests the general right of judging Ministers, in the Presbytery. The exercise of that right, is carefully regulated as to time, occasion, and manner, in the Book of Discipline. It prescribes with great care and precision, the mode of procedure, to be pursued in all cases, where this authority is to be exercised. An attempt to exercise such authority, irrespective, or in violation of constitutional law and order, may be made in ignorance, ambition, envy, jealousy, rage, revenge, and the spirit of persecution or misguided zeal; but it is perfectly null and void, and the accused is under no obligations, either coram Deo, or coram ecclesia, to respect it, by virtue of the ecclesiastical compact, or of his ordination vow.

The whole *judicial* authority of Presbytery, as well as of other co-ordinate courts of the Presbyterian Church, is based on the assumption of *offences* existing, the removal or controul of which cannot be effected without discipline. (See Book of Dis. Chap. 1, Sec. 2.) The exercise of that judicial authority, or the actual jurisdiction of the court, is carefully limited, by an explicit definition of what those things are, which fall under its cognizance. They are of-

ences; and what an offence is, the Book of Discipline, with great precision defines. (Chap. 1, Sec. 3.) In all doubtful cases of conduct, where the features of what the Book of Discipline defines to be an offence, are not distinctly to be seen, the exercise of judicial authority, is solemnly prohibited. "Nothing therefore, ought to be considered by any Judicatory, as an offence, or admitted as matter of accusation, which cannot be proved to be such from scripture, or from the regulations, and practice of the Church, founded on Scripture, and which does not involve those evils, which discipline is intended to prevent." (Chap. 1, Sec. 4.) It is moreover enjoined, that a court proceed with great caution, and consider well and truly, "All the circumstances, which may give a different character to conduct, and render it more or less offensive." (Chap. 1st, Sec. 5th.)

The offences, which fall under the judicial cognizance of Presbytery, are classed in the Book of Discipline, into private and public. With regard to each class, different and peculiar modes of procedure are prescribed. To the former class, my conduct which Presbytery proposed to investigate, has not been referred. It has been assumed, that it belongs to the latter. Now as to what is a public offence, the Book of Discipline, speaks with great care and precision. It is one, "which is attended with such circumstances, as to require the cognizance of a Church Judicatory," (Chap. III, Sec. I.) That there may be no mistake here, and that the court may know, when they are required to commence judicial process, at which time only they can constitutionally exercise the right of doing so, the Book of Discipline states distinctly, what they are. The offence must be, "either so notorious and scandalous, as that no private steps would obviate its injurious effects; or when though originally known to one, or a few, the private steps have been ineffectual, and there is, obviously, no way of removing the offence, but by a judicial process." (Chap. 3, Sec. 2.)

Neither of these conditions are observable in my case. For, I am not even charged by Presbytery, with an offence. The preamble of the Report of the committee which was no part of the libel, accuses me with "maintaining, industriously propagating, both from the pulpit, and from the press, the following doctrines, or opinions, either absurd in themselves, or directly at variance, with some of the most important, and vital truths, and doctrines, taught in the standards

of the Presbyterian Church, and word of God." I am charged with maintaining, and propagating some doctrines, which it is admitted by the Presbytery, are not contrary to the standards, but are absurd in themselves. This is no offence! I am also charged with maintaining, and propagating other doctrines and opinions, directly at variance with some of the most important, and vital doctrines, and truths, taught in the standards of the Presbyterian Church, and word of God. Yet have not the articles in the standards, nor the passages of the word of God, been quoted, nor these opinions, whatever they may be, been called heresy; nor does it appear that the Presbytery themselves, understand their character, for from their own language, they appear to be in doubt as will be more fully shewn in another place, whether they are absurd in themselves, or contrary to the standards; a circumstance directly in proof, that my conduct to which Presbytery will not give a name, is not an offence, *requiring* their judicial investigation.

The charges preferred against me, have been framed in obvious violation, of the specific directions of the General Assembly, given to inferior and subordinate courts, on this very subject. The Assembly have said, "that a man cannot fairly be convicted of heresy, by inference or implication; that is, we must not charge an accused person, withholding those consequences, which may *legitimately flow* from his assertions." [Minutes, 1824, page 220.] If such things are not allowable even as proof, how much more unlawful is it, to embody them in the form of charges? To this decision of Assembly, the Presbytery are amenable. Its decision, they are bound by their ordination vow, to respect and obey. If they are unwilling to do so, or think the Assembly err, they should secede from that body, and not attempt to exercise an authority, denied to them by the highest competent tribunal.

Every attempt to exercise jurisdiction, in violation of constitutional law, interpreted by the highest competent authority, is usurpatious, and rebellious, and no member of Presbytery or accused individual, is under any obligations, either to God or man, to submit to such tyranny.

The erroneous opinions attributed to me by Presbytery, are of this character. The charges are not as "definite as possible." The "article, or articles of faith," supposed to be "impugned," have not been specified, nor have my words supposed to be heretical been quoted, three circumstances,

which render the charges preferred against me, directly, and obviously at variance with the Assembly's directions. They lack every essential feature, which the Assembly requires in all "charges for heresy." The Presbytery may take either alternative, and their charges will be found to be of such a character, as to place me without the sphere of their jurisdiction.

Either they intended to charge me with heresy, or they did not. If they did, they have constructed their charges in violation of the Assembly's specific instructions, and of every principle of common justice applicable to the case, and to such insubordination I do object. When a man is charged, justice requires his accuser to be specific, and either to name the offence, or to specify that of which he has been guilty. If they did not intend to charge me with heresy, then have they no right to do, what they have done. I deny the authority of Presbytery, to institute a judicial investigation against me, or any one else, in relation to any alledged erroneous opinions which are not heretical.

But, Admitting that I have been charged with the offence of heresy, and that my alledged heresy was notorious, and scandalous, yet still there is lacking what is essential, to give the Presbytery the right of instituting judicial process against me.

The exercise of ecclesiastical authority, by means of a judicial process in the case of a public offence, can only become lawful, according to the Book of Discipline, when it is required, i. e. becomes necessary. Nothing is esteemed a public offence, which is not attended with such circumstances, as to require the cognizance of the church judicatory. Book of Dis. Chap. 3. Sec. 1. Such circumstances occur, only in either of the two following contingencies. The offence must be either 1st. *so* notorious, or scandalous, as that *no private* steps would obviate its injurious effects. Or 2nd. Though originally known to one, or a few, the *private* steps *have been* ineffectual, and there is obviously *no way of removing* the offence, *but* by means of a judicial process. Book of Dis. Chap. 3d. Sec. 2nd.

If I am charged with an offence, it must be heresy. The Presbytery's proceedings are based on the assumption, that whatever the offence may be, with which they charge me, it is public. If my implied offence is not "public," the authority which the Presbytery have exercised, is *not* given to them by the constitution, and to it, I am under no obli-

gation to submit. I deny that I have been guilty of a "public offence." The Presbytery have neither sought, nor obtained, nor can possess, the evidence which the Book of Discipline requires, before my offence, even admitting that there has been an offence, can be considered or pronounced a "public offence." For, 1st. They cannot, with a good conscience, say that my offence is "*so* notorious and scandalous, as that no private steps would obviate its injurious effects." No name is put on my alledged offence, and whether I have violated the law of God, or the law of man, or the will of Presbytery, is not said. There are cases, in which I might do either, or both of the latter, and there be no offence which would give Presbytery a right to notice my conduct. 2nd. No injurious effects, from my alledged offence, have ever been mentioned, nor has Presbytery at any time had proof of there being such. Vague statements, and the declarations of Mr. Williams and Mr. Williamson, about the injurious effects of my conduct, and disturbing the peace of the Church, &c. are no *proof*. I might, and others too, are ready to assert the same of theirs. 3d. No private steps have ever been attempted, to obviate the assumed injurious effects of my implied offence. Had the members of Presbytery, as they are solemnly bound in duty to God, and in the spirit of the religion they preach, visited me, and conversed with me in private, how do they know, but that either their misapprehensions might have been rectified, or I recovered from my alledged errors? How does the Presbytery know, that a fraternal conference, and admonitions, or other private steps, would not have exerted a propitious influence on my mind, and issued in a change of those alledged erroneous sentiments, into which they now propose to commence a judicial investigation, even on the supposition of there having been actual heresy. To have cured my mind, and rescued me from my alledged errors, and secured my confessions and reformation, would have done more to obviate injurious effects, than a judicial process possibly can do. For the Presbytery to deny the possibility, or probability of such a thing, while they never made the experiment, is to do me as an individual, gross injustice, and to violate the law of charity, which as Ministers of peace they are bound to obey. I do not say that they will thus reproach me by prejudging.

But the history of the Presbytery's entire proceedings in relation to me, proves, that at no period, have any pri-

vate steps been taken, to obviate the assumed injurious effects of my alledged errors. For Presbytery, when Mr. J. Williamson, in April last, called the attention of Presbytery to my book, did not dare to say before them, that it contained errors, though he had done so privately. This he did, without having conversed with me as a christian brother, relative to one solitary sentiment contained in it. His intention to do what he did, had been previously made known to Mr. De Witt. The course which Presbytery took, at the instance of Mr. J. Williamson, was exactly that which was confidently expected, and asserted in Carlisle before the meeting of Presbytery; would be taken.

The Presbytery appointed a Committee, of which Mr. Williamson, was made chairman: but that was not done as a *private step*, to obviate the injurious effects of my alledged errors, either as they affected myself, or my congregation, or the church at large, for no one would affirm in Presbytery, the existence of any injurious effects produced by them. But the committee, to use the language of Presbytery, were appointed to "review" the book, or to use the language of the committee, "to inquire if *any* and if any, *what* erroneous doctrines, which require the attention of Presbytery, were contained in (my) book." The Presbytery then, were in utter ignorance of the existence, of *any ground whatever* on which process *could* be instituted, and therefore, had no constitutional right under such circumstances, to do one solitary thing, or take one solitary step, which would be injurious to my usefulness, or my reputation, my feelings or my peace. Of this procedure, at the time, I complained, as being calculated to produce injurious effects, both in relation to myself, and to the church at large, which the book, unmolested, would never have done; so far, therefore, from this being a private step to obviate injurious effects, it was the public step, which actually produced all the injurious effects, which may have since existed.

This was the first step of Presbytery, and as it was fraught with mischief to me, and gave a publicity to my book which it would never otherwise have had, the Presbytery lost the fittest, and the only opportunity they ever could have, of trying by some private steps, to obviate any assumed injurious effects resulting from my implied offence. Had private steps afterwards been taken, the Presbytery could not now claim the right of commencing

judicial process against me, according as the exercise of that right is prescribed and limited in the constitution,—because their neglect and violation of the constitutional provisions at the *proper time*, and the great injustice done to me, as well as the *efficiency* which *they themselves* exerted in *producing* injurious effects, have placed them in the attitude of defendants before the appropriate court, where they await the award, which justice will render for such proceedings.

But no private steps have been taken by Presbytery to obviate the assumed injurious effects of my implied offence, subsequently to this grand mistake, and first overt act of injustice towards me on their part, against which my complaint now lies before the Supreme Court. But two things have occurred, which can be thought such. 1st. The recess of an hour during the session held at Shippensburg, and 2nd. The appointment of a Committee to wait on me. Neither, however, were designed by Presbytery, as a private step, to obviate assumed injurious effects, nor were they in fact. For that recess took place first at my instance, it was limited to an hour by the watch, and it was consented to by Mr. Williams, because, as he said, he would be pleased to hear the Committee and myself converse together, and yet withdrew, and stood outside of the door during a considerable part of it. I was catechist, and labored; without effect, to induce the committee to define life, or to explain the meaning of their own language on the subject. I had expressed a wish that members of the Presbytery would converse fraternally with me on the subject of my alledged errors, or existing theological differences in the Presbyterian Church. They would not enter into such conversation. There was no interlocutory meeting held. A mere recess, was no private step on their part. Nor did the Presbytery regard it as such. And as to the Committee appointed to wait on me, that Committee never did their duty. To their doing so I never objected. When I enquired of Mr. Williams the design of Presbytery, in appointing that Committee, I was furnished with a reply, which professed to be no more, than the Committee's understanding of the object of their appointment. That design, the Committee declared to be, to prepare the way for a judicial process against me, and that not as being required, when only the Presbytery might lawfully exercise the right to do so, but simply as the Committee say, "if

they should think it expedient." I deny that such was the design of Presbytery. Their own acts contradict it, for they declared it inexpedient, and whatever might have been their design, even admitting, that the appointment of that Committee was a private step to obviate injurious effects, the circumstance, that that Committee did not discharge their duty, renders it impossible for the Presbytery to avail themselves of any advantage from it. That Committee says, that they "earnestly sought *opportunity*" to discharge their duty. They had opportunity. They were in the same room with me after an adjourned meeting of Presbytery, but the Chairman left the room, and stood by the door, while the other member of the Committee took me to one side. I gave the latter distinctly to understand, that I did not refuse to see the Committee. I stated it to him in explicit terms, and in the presence of a witness. I merely wished to know what was the design of Presbytery in appointing them. Had I been told, that it was to obviate the injurious effects of an offence alledged against me, I should have understood the transaction. But the Presbytery never expressed any design, whatever may have been the design of *individuals*. The Committee was appointed, when a considerable portion of the members had left Presbytery, and at the very close of the session. The design which the Committee attribute in part to Presbytery, had relation to my book, to secure from me such an exposition of certain doctrines in it, as would satisfy them, that no proceedings against the author were necessary,—i. e. not to estimate the character of any public offence alledged against me; but to coerce me to retract what I had written, or catechise me for the exercise of my liberty. Their right to catechise me, or solicit exposition, or retraction of any thing I had published, when not a man of them would say, that I had been guilty of an offence, and no proof existed that crying fame said so either, I utterly deny, and protest against its exercise. They had no more right, *under the circumstances of the case, when I was not charged with an offence by any individual, or by common fame*, to appoint a Committee to have a friendly interview with me, and get my exposition of the Book, than they had to appoint a Committee to wait on Mr. Williams, and get his exposition of it. The constitution confers no such inquisitorial authority, directly or implied, on Presbytery, and to its exercise I am under no obligation to submit. But this I did not refuse. The Com-

mittee did not discharge the duty assigned them, as they have themselves confessed in their report.

Other than these two measures, the Presbytery never attempted, nor have they ever suggested any thing else, which might be called a private step, designed to obviate the injurious effects of my alledged offence. These possess not that character, so that the Presbytery can never say in truth, and with a good conscience, that no private steps would have obviated the injurious effects of my alledged offence. While I was not accused of an offence, they had no right to take private steps at all. Since I have been, none have ever been tried.

The Presbytery cannot lawfully reason *a priori* on the subject, and infer that no private steps, would obviate the assumed injurious effects of my implied offence. This would be to judge me with most unbrotherly suspicions. Not having therefore, taken any private steps, they cannot now say, that they would have been ineffectual, and there was obviously, no way of removing the offence, *but* by a judicial process, which is the other contingency necessary before they can lawfully commence a judicial process. Wherefore it follows, that if (1st) there is no offence named against me, if (2nd.) the directions of the Assembly have been disregarded, in the structure of the charges, admitting the offence has been named, there is no proof of its being notorious and scandalous, much less, so notorious and scandalous, that no private steps would obviate its injurious effects,—that there is no proof of their being any injurious effects existing,—no private means have been attempted, and therefore cannot be said to be ineffectual—consequently Presbytery cannot in truth say there is no way of removing &c—they cannot exercise jurisdiction.

II. Because the charges exhibited against me, want the foundation of a prosecutor. In all criminal actions the presence of a prosecutor, with whom the accused may be confronted, is indispensable. The court is to judge between them. No accuser appears against me. For, (1st.) I deny the existence of a crying fame. (2nd.) Presbytery never sought after, or exhibited any proof of its existence. (They were urged to both, but they refused both:) (3d.) The records of Presbytery themselves, both as they are at present, and more especially as they were before they were altered, prove that common fame is *not* my prosecutor. The original process against the Book, was not on the

ground of common fame. Mr. J. Williamson was in reality accuser. Yet had he not any thing to say even against the Book. He informed Presbytery, there was uneasiness existing, but did not prove a crying fame, and was not required to do so.

The very course that he and the Presbytery took, proves that there was no crying fame. For the committee raised at the instance of J. Williamson, were not appointed to investigate the Book, to see if crying fame falsely accused it or not, but to inquire whether it contained any errors. If there had been a crying fame, such as the Book of Discipline defines, there would have been *definite* charges against the Book. No accusations were made, or even reported to have been made. Nor had Presbytery any knowledge of such accusations having *ever* been made. If there were any charges at all, they were vague and indefinite, without any specifications, and lacking every feature of the crying fame, which the Book of Discipline will admit to be accuser. Whatever crying fame, subsequent to that period, may now be said to have existed, it was the child of Presbytery, illegitimately begotten of them by Mr. J. Williamson, and did not appear before them as the accuser of the Book, having then no existence, nor could as their own records show. The Presbytery indeed, received a paper signed by J. McClure, and other disaffected persons of my congregation, containing matters which I considered charges either then preferred against me, or intimations of charges, which the Presbytery were bound to require J. Williamson &c, to prefer against me, and hold them responsible to make it good, if they entertained it for a moment. The Moderator decided, that he did not consider any charge, understanding the word in its legal technical sense, had been exhibited against me. The Presbytery ordered the paper which slandered me in the most insidious manner, to be forwarded to Synod, thus taking up a reproach against me, and contributing to its circulation. The Presbytery also decided, that it was inexpedient to commence process against me, so that Mr. M'Clure appears not as my prosecutor, whatever he may have done to raise a crying fame in relation to me, or make the Presbytery ponder the injurious insinuations or reproaches, contained in the letter presented to Presbytery, in the authorship of which, he was deeply concerned.

After the decision of Synod, of which regular complaint

has been made to the General Assembly, the Presbytery appointed Messrs. Sharon, Williams and J. Williamson a committee, "to prepare charges to be preferred against (me.*)" This was done, exclusively on the ground of the Synod's injunction; yet is not the Synod recognised as my prosecutor. That committee reported the charges which have been preferred against me. In the report of the committee, there was no allusion whatever to crying fame. During the discussion on that report, and after the Presbytery had adopted one or more of the charges, the discussion was suspended, on a motion to amend the Minutes of a meeting held a month previously, and the Presbytery actually amended the original resolution, appointing a committee to prepare charges, by introducing the first clause of the preamble, making the records of the meeting at Lewistown, to state what is not the fact, viz: 'That in view of Presbytery; common fame, at that time, was my accuser, and one ground of the prosecution then and there commenced, when the Presbytery acted exclusively on the injunction of Synod; as the Minutes declared.' For proof of this, I refer to the protest of J. H. Agnew. For proof of the fact, that no evidence of the existence of crying fame was ever submitted to Presbytery,—I refer to the Minutes themselves, which contain no record of such fact, and the protest of J. R. M'Knight, W. R. De Witt and others.

The report of the committee, as it is now spread on the Minutes of Presbytery, contains the words "on the ground of common fame," as though the committee, appointed to prepare charges against me, had been appointed to investigate also a crying fame, which was not the fact—which is actually disproved by the resolution appointing that committee, as that resolution was amended a month afterwards: for in that resolution so amended, Presbytery represent that in their view common fame, then, at the meeting of Synod, was my accuser.

The committee, according to the Presbytery's own shewing, were not appointed to investigate the fact, or proofs of a crying fame. Neither were they appointed to inquire what common fame said, assuming its existence. For what common fame says, is identical with its existence according to the Book of Discipline. A vague cry of heresy is no crying fame. The accusation must be specific. This or the other doctrine denied, or this or the other sentiment taught.

The committee themselves did not consult crying fame. For their charges are taken from the Presbytery's review, in the very words of the committee appointed "to examine the Book." Neither did they say, that they themselves had any consultation with crying fame. The words "on the ground of common fame" in the report of that committee, as it is now spread on the records, were not introduced into it, till at a meeting of Presbytery held 19 or 20 days afterwards, and that on a motion or at the suggestion of Mr. J. Williamson, to amend the Minutes, thus making the record as it now exists, contradict the protest which had been regularly entered, and declare what was not the fact. I will not call such transactions by their appropriate names, but if the fact of amending the committee's report, 19 or 20 days subsequently to its adoption, by inserting the words "on the ground of common fame" is denied, I am prepared to prove it. The clerk has indeed told me, in the informal citation accompanying the charges which he has forwarded, that "common fame is my accuser." The words are marked as a quotation, but whence he has quoted them I know not. The Presbytery expressly contradict him, for in the resolution preferring charges against me, they refer me to the report of the committee appointed at Lewistown, as the accuser. For they say, "Resolved, That Presbytery now do institute a judicial process against the Rev. Geo. Duffield, on the ground of the specifications, contained in the report of the committee appointed at Lewistown, for that purpose." I confess that I am unable to understand this. The purpose for which the committee were appointed, was not to act as the committee of prosecution, and as my accusers, to institute charges against me, yet the Presbytery have screened this committee, and holds them not responsible to make good their charges, and the clerk tells me, "common fame is my accuser!!" I ask where is my accuser? Is it the committee? Presbytery will not acknowledge it. The clerk denies it. Is it common fame? I have proved it is not. Let my accuser appear that I may face him, and know him. Till this is done, the process wants one essential feature, and I protest against the right of Presbytery to try me on the charges exhibited, in as much, as from every view of the subject, they want the foundation of a prosecutor.

III. Because the initial, and all the subsequent steps of the process against me, were the transactions of a small por-

tion of the members of Presbytery, who met together, unknown to the members generally. The meeting held at Lewistown, where the committee was appointed to prepare the charges, was an adjourned meeting of Presbytery, got up at the instance of an individual, and a very small number of the members who had met at Shippensburg, for the ordination of Henry R. Wilson, jr. and a short time previously, and was not known to the members generally, nor anticipated by any at the time of the regular adjournment, of the stated meeting at Millerstown. It was understood, when that meeting adjourned to Shippensburg for his ordination, that the committee appointed to officiate on the occasion, and others who might find it convenient, would attend, but that no other business would be introduced, and the attendance of the members generally, would not be necessary. Not a word was said about an adjourned meeting at Lewistown, during the session at Millerstown. No notice was circulated with regard to the adjournment. I knew it not, till after one or two meetings had been held in Lewistown, during the session of Synod, and yet the disaffected members of my charge, had been apprised of it, and had appointed persons to attend the meeting.

IV. Because the libel found, if indeed it can be called such, is vague, uncertain, incoherent, unintelligible, and contains charges which neither Presbytery have authority to investigate, nor ought I on any principle to concede, and which by construction, seriously implicate my moral character.

They are not, either in form or substance, constructed as a libel ought to be, in order to ecclesiastical process. In criminal courts, the bill of indictment must be carefully drawn up, and so important does the common law esteem it, to guard against any possibility of injustice, by reason of any vagueness in the accusations, that the accused is allowed the full benefit of an error in the indictment. In the construction of a libel, the crime charged should be distinctly named. Then the different counts or specifications, i. e. the alledged facts, in which the crime consisted must be accurately stated,—detailing time, place, and circumstances, when, where, and by whom they were perpetrated.

With the finding of a libel, commences judicial process. No charges are sufficient, to authorise an ecclesiastical court to find a libel, unless they predicate an offence or crime of an individual. "Nothing" says our Book of Discipline,

"ought to be considered by any judicatory as an offence, or *admitted as a matter of accusation*, which cannot be *proved* to be such from scripture, or from the regulations and practice of the Church, founded on scripture." Book of Dis. Chap. I, Sec. III. The form of process in the judicatures of the Church of Scotland, with relation to scandal, and censures, adopted April 18, 1707, and from which our own was originally taken, says, "Nothing ought to be admitted by any church judicatory, as the ground of a process for censure, but what hath been declared censurable by the word of God." *Pardov. Coll.* Page 244. As early as 1770, the Synod of New York and Philadelphia, ordered, "that all their judicatures, shall for the future be particularly careful, not to *receive*, or judge of any charges, but such as be reasonably reduced to a *speciality*, in the complaint laid before them." *Assem. Dig.* Page 320.

This has been wholly neglected in my case. The resolution of Presbytery passed at Newville, Nov. 29th, with which judicial process against me commenced, refers to the report of a Committee, "as containing relevant grounds of the charge." This resolution was the finding of the libel, or the actual preferring of charges, yet *no offence* is named! The report of the Committee referred to, consists of three parts, viz: A preamble and charges, and a note to one of the charges.

In the preamble I am not charged with an offence, not even with having denied, or rejected, or opposed a single clause of the confession of faith, or a single text of scripture. The utmost named by them, as ground of censure is, that certain "doctrines or opinions," which I am accused of maintaining and propagating, both from the pulpit and the press, are at variance, with some of the most important and vital doctrines, and truths, taught in the standards of the Presbyterian Church, and word of God. This is the full front of my offending. But when—where—and on what occasions I have done this; whether it has been in my own, or another pulpit; or what is the clause, or clauses of the confession of faith, which I have denied or opposed,—and what was the language which I used,—it is not said. Yet these are each and every one of them *specialities*, indispensably necessary to be noticed in the construction of a libel, or preferring of charges, which the dictates of common justice, and the principles and order of the Presbyterian Church, do preceptorily require. I certainly cannot

be called upon, to answer for crimes and misdemeanors not even named, but merely hinted at, in the most obscure manner, without a solitary *specialty* in the case.

The Presbytery do indeed talk of "specifications," and say, that *they* are "the ground" on which judicial process against me is instituted. But it is evident that they understand by specifications, the *very charges themselves*, using the words, in utter violation of the meaning of terms, as synonymous. But more of this in another place. Sufficient has been said to shew, that there is a radical error in the bill of indictment,—that the charges have been drawn up, substantially, and formally, at variance with the principles and order of the Presbyterian Church, as well as, in violation of the substantial forms of justice.

They have been preferred in a manner and form, entirely opposed to the specific instructions, which the General Assembly has given to judicatures instituting judicial process. "In such case" says the General Assembly of 1824, "all charges of heresy should be as definite as possible. The article or articles of faith impugned should be specified, and the words supposed to be heretical, shewn to be in repugnance to these articles; whether the reference is made *directly* to the scriptures as the standards of Orthodoxy: or to the confession of Faith, which our Church holds to be a summary of the doctrines of Scripture." Page 219. Here it is plain, from the very construction of the sentence, that by the phrase "article of faith" the Assembly meant, either the text or context of the Scriptures, or section of the confession of faith. They did not mean to say, that the judicature in bringing a charge of heresy, should designate in some vague general expressions, the subject on which the accused was supposed to be heretical, e. g. Original sin,—of the Federal headship of Adam—of Regeneration and the like. There is nothing specific in charges of this sort. It is possible to be much more definite, and that very easily, by naming the very section of the confession of Faith, and the words in it, supposed to be impugned.

Unless the accused can be proved guilty of impugning the confession of Faith or Scriptures, when interpreted by correct exegetical principles, he cannot be charged with heresy, however his opinions on some particular points, or his language and mode of explaining the general subjects embraced in the confession, may differ from his accusers. My private interpretation of the confession, or any other

man's, suggested by some arbitrary, or theoretical principles assumed, is not the correct mode of exegesis. Neither is it lawful in interpreting it, to adopt any historical dogma, nor even to assume the particular theoretical explanations of certain theological doctrines, known to have been given by some, who framed the confession, for it is well known, that there were differing opinions among the divines of the Westminster Assembly, on various points embraced in the confession; that different modes of explaining various doctrines, were current among them; and that the confession of faith, is a form of sound words, the result of great care and study, designedly and admirably prepared, in which, men holding different theoretic principles in theology, could nevertheless unite, as setting forth their several ideas as to the facts of theology. It is also notorious, that in the old Synod of Philadelphia, which adopted in 1729 this Confession of Faith, there existed a diversity of views, in relation to the mode of explaining certain doctrines, and the same may be said of the Orthodox Synod of Dort. Neither is it lawful to adopt any principle, or to put any construction upon any part or expression of the confession of faith, which would make it either contradict itself, or our instinctive belief of intuitive truths, i. e. the universal convictions of common sense. These hermeneutical principles are as strictly applicable to the interpretation of the confession as they are to the scriptures, and no authority of ecclesiastical courts can ever set them aside. They have the sanction of common sense, and are demanded by the very elements of our rational nature. When an opinion, therefore, is pronounced heretical, it must and can only be, because in direct violation of all correct principles of hermeneutics, it impugns the only exegesis of the confession of faith, or of the holy scriptures, which those principles will admit or confirm. It is hence that the Assembly were so careful in directing that the article of the confession should be quoted by the judicature, and the words of the accused deemed heretical also, in immediate connection with it, and decided, that they must be shewn to be in repugnance with that article, whenever a charge of heresy is to be preferred against an individual. They were aware of the blunders often made, in the interpretation of language by those who have no correct hermeneutical principles—of the vagueness often in the use of language, which is the result of indistinct conceptions in the mind of those that use it,—and that the superior court,

and intelligent community, might judge of the truth of a charge of heresy in any case, they directed, that the precise ground of the charge should be distinctly, fully, and formally exhibited, by putting the standards, and the language of the accused accounted heretical, in immediate connection.

These salutary instructions, based on important principles of truth and justice, the Presbytery have disregarded. If the charges against me, by any possible construction, can be pronounced relevant, it must be because they accuse me of heresy. If the things alledged against me are not *heresy*, the Presbytery have no right to institute judicial process. If in their judgment they are, and they have, from motives of fear or delicacy, declined naming my offence, they are highly censurable. Delicacy in such a case, is alike injustice to the accused, and unfaithfulness to the Church of God.

If in the judgment of Presbytery, heresy is the crime for which I stand indicted, then have they utterly disregarded the instructions of the General Assembly. For neither has the article of the confession, nor the passage of scripture impugned been stated, nor my language so understood, been quoted. The preamble states, that the charges embrace opinions and doctrines, directly at variance with some of the most important, and vital doctrines, and truths, taught in the standards of the Presbyterian Church. The charges do not mention the articles of the confession impugned, but are in fact, the recorded judgment of the Presbytery, expressed in equivocal terms, with regard to certain remarks of mine, made in relation to that mode of explaining the doctrines of grace, which assumes, that it is by direct physical efficiency, that God regenerates the sinner, and accomplishes his designs.

The charges, from the Presbytery's own shewing, accuse me rather of error in reasoning, than of any specific departure from the standards. First, in *general*, the preamble* charges me with "maintaining and propagating certain doctrines and opinions," which the Presbytery say, "are either absurd in themselves, or directly at variance, with some of the most vital, and important doctrines, taught in the standards of the Presbyterian Church, and the word of God." But in this charge, I am not accused of holding this, or the other *heretical tenet*. In the judgment of Presbytery, I hold doctrines or opinions, *at variance* with the

* The preamble formed no part of the libel or charges read to Mr. J.

standards. I presume the Presbytery use the words doctrines, and opinions, as synonymous. I have never so understood them, nor has any Lexicographer, whom I have ever consulted! A *doctrine*, is a proposition asserted, or a fixed principle inculcated. Opinion is a notion, or judgment not supported or confirmed by reason, except when the term is technically employed, to denote the decision of a judge on a point of law. Whether the Presbytery meant to accuse me of any fixed tenet inculcated, or of mere loose and floating notions, or persuasions unsupported by solid arguments, I cannot ascertain from their terms. The whole import of the sentence, seems to be the latter. For they say, that these opinions of mine, are either *absurd* in themselves, or at variance with some &c. When the doctrines or opinions I am accused of maintaining, are in the judgment of Presbytery said to be absurd, I am charged, in the most unequivocal manner, with error in reasoning, or what is still worse, an incapacity to reason. The Churches can be in no danger surely, from such an heretic and his opinions!! If this is heresy, what is to become of those Preachers, who reason most illogically in the exhibition of truth, and of others who find it difficult to reason at all, and therefore ever and anon, indulge in *mere* declamation? If a man asserts and maintains *truth*, he is not heretical, even though his premises and conclusions, may be perfect strangers to each other. But wherein this absurdity consists, and what doctrines and opinions I am said to hold are absurd, the Presbytery have not shewn, notwithstanding they have been asked to do so.

When I am accused of holding opinions, at "variance" with "some" of the truths of the standards, I am left at a loss to tell, whether I am charged with having *denied* the standards, or whether I said things, and adopted principles, in my illustrations and attempts to teach the doctrines of the standards, which are inconsistent with those doctrines. I affirm that I maintain and teach the doctrines of the standards. If in doing so, I have taught absurdity, or betrayed inconsistency, let them be pointed out, and let some Priscilla and Aquila shew me the way more perfectly. But have I been guilty of heresy, and must I be arraigned, tried and condemned, and my usefulness destroyed, because, in the judgment of my co-presbyters, I maintain "doctrines or opinions either absurd in themselves, or at variance" with the standards? I have heard a Father in the Church say, that God had given "absolute promises to the unregenerate."

I have heard a very zealot for orthodoxy affirm, that "they which know the trinity, will ask and obtain true religion." I have heard a Father declare, that "faith is an emanation of Regeneration," and that "the law requires more than duty." And a still more venerable Father has advanced the opinion "that all human souls were created at once, and became corrupt by being introduced into bodies propagated from Adam for their inhabitation." But I never dreamed, that doctrines or opinions like these, though to my mind "absurd in themselves, or at variance with some of the most important doctrines taught in the standards," were heresy, or convicted the speaker of heresy, or required judicial investigation on the part of Presbyteries.

Whether my doctrines or opinions are of this cast, I cannot say, for when in the second place, the Presbytery proceed to their several items of charge, which they call "SPECIFICATIONS," they do not quote my language, but attribute opinions and doctrines to me, that I have neither advanced, nor can comprehend. By what process of reasoning, they have been evolved by the Committee from any thing I have ever written, I am utterly at a loss to conjecture. Had my words been quoted, and the article, or articles of the standards with which my alledged "doctrines and opinions" are "at variance," I would not be left in the dark. I have a right to demand that my accusers reduce their charges to a *specialty*. They violate right and law, usage and Presbyterianism if they do not. What the Presbytery call "specifications," have not one attribute of specialty. Lexicographers define SPECIFICATION, to be "distinct notation" — "determination by a peculiar mark" — "particular mention." The charges preferred against me, have indeed "distinct notation" and "peculiar marks" being numbered, "1, 2, 3, 4," &c: but there is nothing like specialty, i. e. "peculiarity" in one of them. They contain vague expressions, sometimes being attempts at definition, and sometimes the substitution of synonymes, as will in another place be shewn; and so replete with solecisms, and so unintelligibly constructed, that I am unable to know what the accusers mean.

Every one of the nine different articles should have had its specialties, and my very words, and the words of the confession, and the passages of scripture supposed to be at variance with them, as well as the time, place, and occasions when, and where they were uttered, or written, or

may be found. I claim the full benefit of "error in the indictment," since the charges lack every feature, essential to their being entertained for one moment by an equitable judge, as exhibiting a matter for trial. Indeed, the Presbytery themselves, may be understood as being at a loss to say, what is their character, and whether there is ground of accusation, for their language expresses a doubt, whether the doctrines or opinions attributed to me, are *either* absurd in themselves," or directly "at variance with some of the most important and vital truths of the standards," &c. By such language they must mean one or the other of these two things: viz. Either that some of the doctrines or opinions I have advanced, are "absurd in themselves," and others "at variance" with the Confession, or that Presbytery themselves are in doubt about the character of my exceptionable doctrines or opinions, whether they are absurd, or whether they are at variance with the standards. Their language must mean one or other. It is not susceptible of a third explanation. If the first was their meaning, I ought to know which they think *absurd*, and which at variance with the standards; and have a right to demand this, among other "peculiarities" in the indictment. If they meant the latter, then ought they to have investigated the matter more thoroughly, and not preferred charges, till all doubt was removed from their minds, and they knew whether my doctrines or opinions were "absurd in themselves," or "at variance with the standards."

The charges by implication, seriously affect my moral and ministerial character, and therefore ought to be other than vague allegations, which, in the spirit of detraction, might be employed to my injury, and yet, without exposing the detractor, to the danger of being convicted of defamation in a civil court. Before an ecclesiastical court commence process, they should understand what they are about. The law of the land will punish ecclesiastical men, members of Presbytery as well as any other men, for defamation if they can be proved guilty. Is it ingenuous; is it correspondent with the character of a court of Jesus Christ, to design process against a member, affecting his moral and ministerial reputation, his means of usefulness, and means of livelihood for himself and family, and yet frame charges in such a vague equivocal manner, as to evade the law of the land, and the civil penalties, which it would deservingly inflict on those who had been in reality

guilty of such things? Shall courts of Christ become the impregnable and unassailable fortresses, from which the spirit of calumny and detraction may assail his character, blast his reputation, destroy his means of livelihood, and turn a man and his family, as mendicants, on a coldhearted world, and the just and equitable laws of this free and happy country, be set at defiance? Thanks to a kind providence, ecclesiastical men in the United States, can never exercise such tyranny and oppression with impunity. Ecclesiastical forms afford not protection for the perpetration of such immoralities and outrages. Had I been called a heretic, it would have been defamation, and members of Presbytery who had done so, in the event of my being acquitted, could have been prosecuted before other than ecclesiastical courts. Had I been accused of heresy, the accusations, as reduced to writing, and read in Presbytery would have been libellous, if not substantiated, and those concerned in the writing and publication of the same, would have been indictable. If perjury were the crime charged upon me, the defamation would have been greater still, and the damages recoverable, proportionate to the effect which Presbytery's proceeding could be proved to have had on my reputation, and means of livelihood. In a civil point of view, a minister's reputation is his capital. It is obvious, therefore, that in all processes against a minister, there should be the utmost care, lest his reputation should be unnecessarily injured, and an ecclesiastical court is bound to this, not only by the supreme law of Christ's house, which is the law of love, and by the specific law of our ecclesiastical government, laid down in the Book of Discipline, but also by the penal code of the State.

The Presbytery have not indeed called me a heretic, or charged me either with heresy or perjury *directly*, so that a prosecution in a criminal court, would be attended with more difficulty, than if they had. But *morally* speaking, I *have been*, to all intents and purposes, *thus* accused, and on the supposition of eventual acquittal, thus slandered; for I am accused in the preamble of "holding doctrines or opinions at variance with the most important and vital doctrines of the Confession of Faith," which is but a periphrasis for heresy. For if it were not heresy, Presbytery would have no right to commence process against me at all. There would be no offence requiring judicial investigation. This same charge is also a constructive charge of *perjury*, and

cannot fail to be so understood generally, not only, as the people have been taught, by certain editorial and newspaper expositions of the doctrine of subscription to creeds, but also by the infallible deductions of common sense.

I did *ex animo*, solemnly swear, that I *received and adopted* "the Confession of Faith of this Church, as containing the system of doctrine taught in the Holy Scriptures." I do the same thing still, and expressly notified the Presbytery of this fact, at their session in Millerstown, prior to the origination of charges formally against me. Yet I am now accused of "maintaining and propagating doctrines or opinions at variance with some of the most important and vital truths of the standards of the Presbyterian Church," i. e. the Confession of Faith! or in other words, of rejecting the Confession as containing *the system* of doctrine taught in the Scriptures. If these opinions or doctrines are not *heresy*, or denials of the Confession, the Presbytery have no authority judicially to investigate the charges preferred against me. That they *actually are*, in the judgment of Presbytery, is evident, and the inference cannot be avoided, from the fact, that they have formally commenced judicial process against me.

I shall elsewhere notice the subject of adopting the Confession: but if the charges of Presbytery thus made, are not obviously and conclusively a constructive charge of perjury, I know not what is. And it is more mischievous to me, because insidiously made, (I say not *designedly*), so as morally to take full effect on my reputation, while yet it lacked the obvious features which would render it a crime in the eye of the laws of the land.

V. The charges themselves, or as the Presbytery style them "the specifications," are expressed in language so vague, and destitute of precision, that it would be morally impossible for me categorically to answer. In another place, I shall notice what probably are the ideas intended to be expressed, but at present confine my attention to the language.

1. In the 4th, 5th, 6th, 7th, and 8th,—the following phrases occur, which are neither to be found in the confession, nor have the sanction of the standards, and need much explanation and definition, to render them intelligible.—*ex. gra.*

(1.) "*Federal, covenant head of the human race.*" Whether the Presbytery meant any thing more, than the answer to the 22d Ques. Lar. Cat. does, when it says, that

the covenant was made with Adam as a *public person*, not for himself only, but for his posterity, it is impossible to tell. Some do, who talk of Adam's posterity having been seminally in him, and so identify them with him, as to make them personally partake of his act, and the crime of it—ideas not taught in the confession, and repudiated by the Professors at Princeton, and by Presbyterian Ministers generally.

(2.) "*Adam's first sin is in no PROPER SENSE imputed to his posterity to their LEGAL condemnation.*" Imputation of sin is a plain scriptural idea; but what is meant by imputing sin *in a proper sense*, the Presbytery must explain. Condemnation too is a very plain idea, but what the Presbytery mean by *legal* condemnation, they must say. If they mean that, the *proper sense*, in which sin is imputed to legal condemnation is, that it is right, and just, to pronounce one man guilty of another's crime, and punish him for what he himself never did, nor authorised to be done, the Presbytery must say, and how such an assertion can be reconciled with Ezekiel xviii. 2, 6, and with the confession of Faith. Chap. 6. Sec. 6. and Lar. Cat. Ques. 24.

(3.) "*A principle of holiness, or sin inherent in the soul.*" What is meant by *principle* here,—whether an efficient cause, or a determining influence; and whether the word "*inherent*" is used in a literal or metaphorical sense; and what by being *in the soul*; the Presbytery must explain.

(4.) "*Innate, hereditary, derived, depravity, or corruption in our nature.*" Whether these words are used as synonymous;—what is meant by *depravity* or *corruption*; whether it is physical, something existing in the constitution, and concreated with it, a positive entity; or whether it is a defect, something negative, or wanting in the constitution, to supply which, a creative act of God is necessary;—what is meant by *nature*;—whether the physical constitution of the being, considered both in respect of soul and body, or whether that being's acts and exercises, as viewed in all the appropriate circumstances of its condition;—and what by *depravity* being "*innate, hereditary, and derived in our nature,*" it is necessary for the Presbytery to say.

(5.) "*Moral character can appropriately be predicated of or possessed by infants.*" Here I feel it to be indispensably necessary, that Presbytery let me know, first,

what sort of *infants* are meant,—whether infants in the womb or not,—infants as just conceived, or as just born, or both, or whether advanced some months in the growth, and developement of their bodily and mental powers—second, what is meant by “*character*,”—whether the word is used in the literal or metaphorical import of the original Greek term *χαρακτὴρ*, or whether in Addison’s sense of the English term, as “the account of a thing as good or bad,” or in Dryden’s sense, as “the person with the assemblage of his properties,” or in Pope’s sense, as “the particular constitution of the mind,” or in the vulgar sense, as “the reputation of a man, or the estimation in which he is to be held, in consequence of his acts and manifestations of design, temper or principles”—third, what is meant by *moral*; whether it relates to something else than personal merit or worth, and demerit or blame—something that can be estimated, without the medium of a law given as a rule, to regulate the voluntary conduct of a reasonable being;—fourth, how *moral character* can be predicated of infants, while sleeping in the womb, consistently with what the scriptures say concerning infants in general, that being not yet born, they have done neither good or evil. Rom. ix. 11; or of the infant Messiah particularly, that he should eat butter and honey, that he might know how to refuse the evil, and choose the good,—Isaiah vii. 15, and what was “*the moral character of our first parents*,” and how it was acquired “*anterior to, and independent of their own voluntary exercises*.”

(6.) “*Power or ability imparted by the regenerating or new creating influences of the Holy Ghost*.” Here also, I feel it to be indispensably necessary, that the Presbytery should explain, before I can answer, what they mean by *power or ability*,—whether a force or strength of the intellectual faculties, analogous with the muscular power of the Elephant, or of the body, or whether the opportunities, occasions, and external exciting influences to induce the exercise of those faculties, or whether the simple faculties themselves, which capacitate for action, or in a word, whether intrinsic force, or energy, or established relationship, such as exists between cause and effect;—and what is meant by the terms *regenerating* or *new creating*,—whether they are to be understood in a literal or metaphorical sense. Such phrases I cannot use, without consciously using words without ideas.

2d. Some of the charges, involve false and illogical in-

ferences, for which the accuser must be liable, the preferring of which against me, when I have never expressed them, and they cannot be lawfully inferred from my language, renders him that prefers them, liable himself to a charge of slander. Such are the inferences in the first and seventh charges, where the illative particle is indeed not expressed, but evidently dropped by ellipsis. The entire ninth charge is avowedly an inference, or a cluster of inferences, from the eighth, which are about as illogically drawn as their premises are false. To respond to such charges I cannot. To be answerable for such inferences I will not. The entire structure of such charges, from the beginning to the end, shews a radical error in the indictment, and, with the manufacture of them, Common Fame has had nothing to do. They are the legitimate offspring of the Presbytery, and their Committee. For Crying Fame uses no circumlocutions. There is not a tongue at the root of a single feather, in the whole body of the monstrous creature, but cries aloud with perfectly intelligible voice, its injurious accusations.

3. There are, in some of the charges, such apparent attempts either at accuracy in discrimination, or minuteness of specification, that it is impossible to tell, whether the different clauses of a sentence express the same idea, and are not sometimes self contradictory.

(1.) In Art. 4th, there are three distinct clauses—in Art. 6th three—in Art. 7th six—and in Art. 10th two—which the Presbytery alone are competent to say, whether they respectively do, or do not, express the same ideas.

(2.) In Art. 2, I am accused of teaching, that the soul as created by God, is destitute of *all* capacities whatever—a self contradictory idea,—and also of teaching, that the soul as created by God independent of, and brought into connection with, the body, and at the same time, equally with the body procreated from the parent by traduction, or natural generation,—a most palpable contradiction—I must say a ridiculous absurdity.

(3.) In Art. 6, the words "*innate hereditary derived*" are used to qualify *depravity*; whether they are used as synonymous, or to express different ideas, the Presbytery can say. But assuredly *innate* is not hereditary, for many things are inherited, which are not born along with us, and in us, and vice versa.

Innate is not derived, for we have derived many things from various sources, which we did not bring with us into

the world. *Derived* is not hereditary, for there are many other ways of deriving besides inheritance. If Presbytery by these words, mean to express the same idea, they violate the use of language. They are not synonymous.

If they mean to express different ideas, they express contradictions. Much explanation is necessary, before it can appear how depravity can be born in us, and yet be derived.

The Confession of Faith does not make use of such an expression, as innate corruption; neither does it talk of sin being born in us, but it speaks of our being born in sin, a very different idea, and perfectly consonant with David's confessions. Other vague and indefinite expressions might be noticed in the charges, but these are sufficient to shew, that it is morally impossible for me to give a categorical answer to them, and wholly unjust, and oppressively injurious, to require me to do so. Wherefore, if the Presbytery in the circumstances of the case, as has been shewn, have no constitutional authority to commence judicial process against me,—if the charges which have been exhibited against me, want the foundation of a prosecutor,—if the initial, and all the subsequent steps of the process against me, were the transactions of a small portion of the members of Presbytery, met together without the knowledge of the members of the Presbytery in general,—and if the charges exhibited are vague, uncertain, incoherent, unintelligible, and involve matters seriously affecting my moral character, made in a most insidious and mischievous manner—then, as all these things have been shewn, I may lawfully, as I do hereby, protest against, and appeal from the decision of Presbytery, to institute process against me, as incompetent to try me on the ground and charges exhibited. In commenting on the proceedings as I have done, I disclaim all intention to treat the Presbytery with disrespect. I know the power they may lawfully exercise, and to which I have promised submission.

Resistance to an exercise of power, not given them by the constitution, is a duty which I owe alike to myself, the Church, and the Presbytery, whose deviations from constitutional law have perplexed themselves, been fraught with immense mischief to me, and by fanning the flames of discontent, and blowing the firebrands of strife among the Churches, contributed as I humbly believe, to the injury of Presbyterianism, of the reputation of the Ministry, of the interests of immortal souls, and of the cause of God.

GEO: DUFFIELD.

TRIAL, &c. CONTINUED.

Carlisle, April 11, 1833.

The Moderator then called upon Mr. Duffield to plead guilty or not guilty, upon which Mr. Duffield rose and denied the existence of common fame.

Adjourned to meet to-morrow morning at 8 o'clock.
Concluded with prayer.

April 12.

Presbytery met according to adjournment. The roll was called. Members present as yesterday. The minutes were read.

The Moderator decided that the plea of Mr. Duffield is out of order, or in other words that common fame does exist. From this decision of the Moderator, an appeal was made, and the Moderator was sustained in this decision.

The Moderator then inquired of Mr. Duffield, whether he pleaded guilty or not guilty.

Mr. Duffield presented the following paper: "Am I to understand this last decision, as the Presbytery's averment of the existence of the common fame defined in our Book of Discipline, and said by the Clerk, in the copy of charges delivered to me, to be my accuser. GEO. DUFFIELD."

The Moderator answered, that his decision in relation to Mr. Duffield's question was merely, that his plea was out of order at the time, without deciding the existence, or non-existence of common fame.

A call was made for the reading of the minutes of the morning. They were read. A motion was made to strike out of the minutes, what is intended to narrate the first decision of the Moderator this morning, the words, "or in other words, that common fame does exist." This motion prevailed, and it is accordingly stricken out.

Mr. Duffield then presented the following paper: "Does the Presbytery now affirm, or has the Presbytery ever affirmed, the existence of common fame, defined in our Book of Discipline, and said by the Clerk, in the copy of the charges delivered to me, to be my accuser?"

To answer Mr. Duffield's question, this motion was made and seconded: The Presbytery has already answered Mr.

Duffield's question. After some discussion it was moved and seconded, To postpone this motion, in order to take up as a substitute, the following, It is not in order for the Presbytery to answer the question, either in the affirmative or negative.

The previous question was then moved and seconded. It was put and negatived.

It was moved and seconded that no crying fame does exist.

It was moved and seconded, To postpone this motion, that Mr. Duffield may be required to answer yea or nay to the charges.

The Moderator arose and decided, that every thing done since the previous question was taken is out of order. An appeal was made from this decision of the Moderator, and the decision was sustained. Messrs. M'Knight, Dr. Cathcart, De Witt, and Trimble, gave notice that they protested against, and will complain of the decision.

Mr. Duffield presented the following paper: "The Presbytery, by sustaining the decision of the chair, has refused to confront me with my accuser. When they do confront me with my accuser, I will meet the call of the Moderator."

It was moved and seconded, That the proceedings of Presbytery, in the case of Mr. Duffield, be suspended till 3 o'clock, P. M. This motion was lost.

The following resolution was brought in and seconded, Resolved, That common fame, as defined in the Book of Discipline, is not the accuser of Mr. Duffield.

The Moderator was called upon to decide whether the resolution is in order.

The Moderator decided that it is not; alledging as his reason for thus deciding, that, in his opinion, common fame has, from the commencement, been the accuser* of

* The Moderator in the first instance, decided that common fame is the accuser of Mr. Duffield, but afterwards, at the instance of J. Williamson, who alleged that the Moderator only gave his opinion as an individual, and not as presiding judge, explained his meaning to be, that it was "on the ground of common fame," the accusations are preferred against Mr. Duffield. The Clerk in his first citation, had notified Mr. Duffield, that "common fame (was) his accuser," and marked the words as a quotation. Mr. Duffield alleged that he could find no minutes of Presbytery from which the Clerk had made such a quotation,—there was no evidence on record, that Presbytery had ever instituted an investigation on this subject, and no proof had been adduced, of the existence of common fame, accusing him with the things read to him by Mr. J. Williamson. If the first decision of the Moderator had been allowed to stand, that common fame was Mr.

Mr. Duffield. From this decision an appeal was made, and before the question was taken, Presbytery agreed to have a recess till 3 o'clock, P. M.

Duffield's accuser, Mr. Duffield could have asked for the proof of the fact, which Presbytery did not possess, and never had, and thus have placed the Presbytery in an awkward predicament. Moreover, he could have required proof, that common fame accused him in the very words, and in each particular, related in the paper read to him by Mr. J. Williamson, and which had been drawn up by Messrs. J. Williams, J. Williamson, and J. Sharon, and reported to Presbytery at Newville in November, which Mr. Williamson saw and feared, when he refused to proceed in the trial until he could get some pledge, that the Presbytery would not be required to prove that common fame accused Mr. Duffield of each, and every particular in the report of the Committee. In that report, the Committee say, that in their "*opinion*, Mr. Duffield *may be fairly charged on the ground of common fame*," but they do not say, that common fame actually did accuse Mr. Duffield of the things they reported. They merely expressed their own private belief, that on investigation a common fame, which would give some fair pretext for process, would be found to exist, without any evidence, however, being submitted to Presbytery of the fact, and this "*opinion*" of the Committee was not originally embodied in the report, but afterwards, on motion of Mr. J. Williams, was introduced into the report, in order to prevent Mr. Duffield from holding the Committee responsible, as his accusers, to make good their accusations. Vague expressions, therefore, such as, "*on the ground of common fame*," which seemed, at first sight, to affirm that common fame was the accuser of Mr. Duffield, were employed, behind which the Committee might retreat, from their delicate and responsible position as prosecutors, and yet, when closely examined, they would be found to assert, neither the fact that common fame did exist, nor that common fame accused Mr. Duffield as stated, but only, and no more than, that the Committee "*were of opinion*" Mr. Duffield might be accused, as they stated, on the ground of common fame, i. e. *they*, personally, would not so accuse him, but they *thought* it might be made to appear, that common fame would back such accusations. Had the Presbytery affirmed, that common fame was actually the accuser, they would have affirmed what they had never known, nor inquired into, and what could not have been proved, and what Mr. Jas. Williamson, afterward, dreaded Mr. Duffield would require to be proved. The Presbytery were placed in a very perplexing situation. Mr. Duffield had a right to demand of the Presbytery who was his accuser, and to have the bill of indictment indorsed with the name of the same. But one or other of two accusers could, agreeably to the Book of Discipline, be required: either common fame, or one or more individuals, who should be held responsible to make good the accusations. Chap. iv. Art. 2. The Book of Discipline describes the mode of procedure, in both cases. Where common fame is the accuser, it is careful to define what sort of common fame it must be. See Chap. iii. Art. 5. Not every vague crying rumour can be recognized as an accuser; and a Presbytery, before commencing process against an individual, at the instance of crying fame, must have sat in judgment on the subject, and after due investigation, ascertained that it "*specified some particular sin or sins,—was widely spread,—not transient but permanent,—rather gaining ground than declining, and accompanied with strong presumption of truth.*" The Book of Discipline says, that great caution is required in taking up charges on this ground. It was but just, therefore, that Mr. Duffield should know whether common fame was

Resumed the business which was in process before the recess, viz: the appeal from the decision of the Moderator.

The Moderator then decided that this appeal from his decision is out of order.*

Mr. Duffield then presented the following paper: "Am I to understand, that when the Moderator, in reply to my question, whether common fame is my accuser, decided, that I am charged "on the ground of common fame," he meant to say, that common fame, such as is defined in the Book of Discipline, is my accuser?†

The following motion was made and seconded, viz: Whereas, Mr. Duffield having been duly cited to appear be-

his accuser, in order to know how to conduct his defence. If common fame is not the accuser, then the prosecution must be conducted in the name of one or more individuals, who lodge information, and are to be held responsible to make their accusations good, or failing to do so, be themselves censured as slanderers. See Chap. v. Art. 7. In the present case it was a distracting alternative to which Mr. Duffield reduced the Presbytery. If they said common fame was the accuser, they knew they would say what they never had proved, and what was not true; for common fame did not accuse Mr. Duffield of the things stated in the report of Messrs. J. Williams, J. Sharon, and J. Williamson. They said they were of the "opinion" a prosecution might fairly, (with a good pretext,) be commenced on the ground of common fame; but even *they* did not dare to say that common fame accused Mr. Duffield. Hence the reluctance of Presbytery to meet Mr. Duffield's inquiry and endorse the libel. They dared not, as honest men, to say that common fame accused him as per their report. If, however, the Presbytery denied that common fame was Mr. Duffield's accuser, then Messrs. J. Williams, J. Williamson and J. Sharon, would be the individual prosecutors, and if the charges should not be established, have to be censured as slanderers of the gospel ministry. Mr. Williams had flinched from this responsibility at the meeting at Newville, and declared he would not be bound to establish the charges. The Presbytery saw the delicate situation of these men, and therefore, would not endorse their names on the indictment as prosecutors. That might have been, to bring the censures, intended for Mr. Duffield, on the head of their committee. No wonder, therefore, that the Presbytery spent so much time on this point, and that there was so much reluctance to say who was Mr. Duffield's accuser. It was a fearful predicament in which they were placed, and, but for the vague language which the Presbytery used, when they said that the prosecution was commenced "on the ground of common fame," and Mr. Duffield's, at length, waving this point, for the present, *protestando*, the trial could not have proceeded.

* Before the recess, an appeal had been taken from the decision of the Moderator, declaring the resolution offered, viz: that common fame, as defined in the Book of Discipline, is not the accuser of Mr. Duffield, to be out of order. The Moderator refused to put the question on the appeal, deciding, that the appeal, too, was out of order. An appeal was again taken from this decision, and it, too, was declared to be out of order, when, to put an end, if possible, to the perplexity of the Presbytery, Mr. Duffield presented the interrogation, Am I to understand, &c.

† The Moderator refused to answer this question of Mr. Duffield, and a resolution was then introduced to dismiss Mr. Duffield, &c.

fore the Presbytery of Carlisle, to answer to certain charges of error preferred against him, did appear at the bar of Presbytery, and refused to put himself upon trial, by answering to said charges; therefore, Resolved, That Mr. Duffield be for the present dismissed from the bar of this court, and required, and again cited to appear before Presbytery at their next meeting, to answer to the charges which have been laid against him*

Mr. Duffield then rose and presented the following paper, viz:

With all deference and respect to the authority of Presbytery, I declare myself aggrieved by the Moderator's decision in refusing to answer the last question I have put to the Presbytery, and allowing a motion to be made, dismissing the accused, and containing assertions contrary to fact, and directing to cite me to appear again before them, and I do hereby protest against it as subversive of every principle of justice sanctioned by the usages of every criminal court, and by precedents in the sacred Scriptures. (Acts xxiii. 34, 35.) I pray this my protest may be entered on the record; and this declaration of my desire to join issue with the Presbytery on the charges. GEO. DUFFIELD.

Agreed to have a recess till half past 7 o'clock.

After recess, resumed the consideration of the motion by which Mr. Duffield is to be dismissed for the present and cited again.

It was moved and seconded, that the motion be indefinitely postponed. On this motion the yeas and nays were called for, and it was decided in the affirmative. Yeas 13, Nays 7.†

* This resolution was prepared by Mr. J. Williams, but was offered by another member of Presbytery. Its design is manifest. It was to relieve the Presbytery, at once, from their embarrassment, and screen the Committee, of which he was chairman, from falling into a perilous condition as prosecutors. As soon as the resolution was read, Mr. Duffield rose and declared that it was *not true*. He had not refused to put himself upon trial, but had been for several days under trial, and was presenting his pleas, and taking his postures of defence, successively, as the Constitution of the Church, and the principles of common justice authorized him to do. He said he was utterly amazed, that a statement so manifestly false, should be brought forward in the shape of a resolution.

† The yeas and nays on this resolution were as follows:

Yeas. Dr. Cathcart, Messrs. M'Knight, Grier, De Witt, M'Knight Williamson, M'Kinley, Patterson, Watson, Breckenridge, Trimble, Clendenin, Henderson, and M'Dowell.—13.

Nays. Denny, Kennedy, Sharon, J. Williamson, Creigh, Fletcher, M'Cormick, and Casset.—8.

Non liquet. Moody, Wilson, Buchanan, M'Cahran, Quay, Rutter, A. M'Clure, and M'Clelland.—8.

The following resolution was made and seconded, viz:
Resolved, That common fame is not the accuser of Mr. Duffield.

It was then moved and seconded, to postpone this resolution, in order to take up the following, viz:

Resolved, That in as much as Mr. Duffield complains that the Presbytery will not assert anew that which has been already distinctly stated, viz: that the charges which lie preferred against Mr. Duffield, are grounded upon common fame, and that the Presbytery have referred Mr. Duffield to his book, entitled Duffield on Regeneration, and his two sermons on regeneration, and to the witnesses mentioned to him, to substantiate the charges which were preferred. Although the Presbytery still think it unnecessary to restate this, yet to satisfy Mr. Duffield, the Presbytery now declares this to be the fact.*

The vote was taken and the motion carried.

The yeas and nays were then called for on the motion before the Presbytery, and the motion was carried. Yeas 18, Nays 9.†

Mr. Duffield then presented the following paper, viz:

If when the Moderator decided that common fame is the ground on which the prosecution against me was commenced, and is still conducted, he as presiding judge in the court meant to say, that common fame is my accuser, and the bill of indictment, is now in the judgment of the

* This resolution was introduced by Mr. J. Williamson. Mr. Duffield did not complain that Presbytery would not assert anew, what they had distinctly done before, that the charges were preferred on the ground of common fame. Mr. Duffield wanted to know whether common fame was his accuser, and whether Presbytery would so assert, and endorse the libel. He did not know what Presbytery meant by such a vague expression. He was not so simple, as Mr. Williamson's resolution sought to make him appear, as though he wanted Presbytery to repeat, what he knew had already been asserted. But, the fact was, he wanted to know what the Presbytery meant by the ground of common fame; whether they understood it as the same with accuser. The Presbytery did not so consider it, or they would have said so: but this again and again they refused to say, and Mr. Williamson's resolution was designed to throw odium on Mr. Duffield as tergiversations, when he was only demanding, what he had a right to demand, whether common fame, or the committee, was his accuser.

† The yeas and nays on this resolution of Mr. Williamson's, were as follows, viz:

Yeas. Messrs. Moody, Denny, Wilson, Sharon, Buchanan, J. Williamson, M'Knight Williamson, M'Cachran, Patterson, Creigh, Rutter, Fletcher, Clendenin, M'Cormick, Henderson, M'Howell, Cassat, M'Clelland.—18.

Nays. Dr. Cathcart, Messrs. Kennedy, M'Knight, Grier, De Witt, M'Kinley, Quay, Watson, Trimble.—9.

Non liquet. A. M'Clure.

court so endorsed, then I do now plead not guilty; and humbly asking the Presbytery to exhibit to me, or refer me to the proof they have of its existence, I *join issue* with them, protesting and pleading, that no such common fame is my accuser, as is defined in the Book of Discipline, Chap. iii. Sec 9, and can alone be constitutionally admitted as my accuser.

GEO. DUFFIELD.

April 13, 1833.

Presbytery met according to adjournment.

The following motion was brought in by Mr. J. Williamson and seconded by Mr. Sharon:

Resolved, That it is the mind of this Presbytery, when a minute, or a part of a minute, is ordered to be struck out, that that part, so ordered to be struck out, shall be *erased* from the records, and no further notice shall be entered respecting it.

After some discussion, on motion,

Resolved, That the mover have liberty to withdraw this resolution, and it was withdrawn; after which Mr. Kennedy brought in the following which was seconded, viz:

Resolved, That when Presbytery have never recognized a minute, and order it, when read by the Clerk, to be stricken out, it is the duty of the Clerk, to erase the words ordered to be stricken out from their record.

On motion, this resolution was amended by substituting *was* for *is*, after the words "by striking out." The motion as thus amended was passed.*

The following resolution was presented and seconded, viz:

Resolved, That the Presbytery do now adjourn to meet at the Presbyterian church in Newville, on Monday next at 11 o'clock, A. M. and that Mr. Duffield be cited, and ordered to appear then and there, to answer to charges which have been preferred against him.†

* The object of all these motions about striking out, was to conceal the fact, that the Moderator at first decided, that common fame was the accuser of Mr. Duffield; but afterwards reversed his decision, or as Mr. Duffield said at the time, "ate up his own words." The Clerk recorded the fact of the Moderator's decision, and its effect, in reply to Mr. Duffield's question; and when ordered to erase the record made, being a judicial transaction, he knew no other method of erasure, than the resolution of the court in relation to the record made. Blurring the record, he deemed improper.

† This resolution was introduced by Mr. J. Williamson, at 10 o'clock, A. M. and it was advocated by both him and Mr. Cassat, each of whom

After some discussion of this resolution, it was moved and seconded, To postpone indefinitely the motion for adjournment. This motion prevailed. Yeas 19, Nays 5.

It was moved and seconded, That Presbytery adjourn to meet at Newville on Tuesday next at 11 o'clock.*

A motion was then made for the indefinite postponement of the motion which was carried.

A motion was then made, To adjourn after this morning's session, to meet on Monday morning at 9 o'clock, A. M. in this place.

The following was presented by Mr. De Witt and seconded by Mr. M'Knight, viz:

Resolved, That as the Rev. Geo. Duffield has plead not guilty to the charges preferred against him, the prosecutors proceed to submit their testimony on the charges.

A motion was made and seconded, To adjourn to meet on Monday at 9 o'clock in this place, which was carried. Yeas 18, Nays 5.

Monday morning, 9 o'clock. April 15, 1833.

Mr. Duffield presented the following paper, viz:

I request the decision of the Moderator on the following points of order, viz: whether it is orderly to allow a judge, as was done in the case of Mr. J. Williamson, to interrogate the accused, and call upon him to say, whether he expected or would require the Presbytery to shew that common fame charged him with each particular count in the indictment;† thus in the judgment of the accused,

complained, that a copper had been thrown at them the night before from the gallery, while they were speaking. This resolution, and the observations made by Mr. J. Williamson, and Mr. Cassat, produced such excitement among the spectators, that Presbytery found it would never do to pass it. Some of the gentlemen of the place declared, in the hearing of members of Presbytery, that if it carried, they would have a town meeting forthwith called, and publish to the world, what they deemed to be the disgraceful conduct of Presbytery.

* This motion also was made by Mr. J. Williamson. After the Presbytery found that Mr. Duffield was determined to stand his trial, and contest every inch of ground, and especially after he had joined issue on the main question, there seemed a disposition on the part of Mr. J. Williamson, to gain time, and if possible, transfer the trial from Carlisle, where he had been, as he said, insulted, to Newville.

† Mr. J. Williamson had openly objected to proceed in the trial, if the prosecution should be called on to exhibit proof, that common fame accused Mr. Duffield of each particular in the paper, which had been read to him. This is proof, that in the judgment of Mr. J. Williamson, common fame did not so accuse Mr. Duffield, and accounts for the pertinacious refusal on the part of the Moderator, to assert that common fame was Mr. Duffield's accuser.

endeavoring to ascertain his posture of defence before there has been any exhibition of testimony against him on the part of the prosecutors.

The Moderator replied that if the question had been in an abstract form, he would have replied in the negative, viz: a judge has no right to make the demand, but as to the question as it stands connected, he would answer that it was right and orderly.

On motion, Resolved, That the resolution offered by Mr. De Witt and seconded by Mr. M'Knight be postponed, to take up the following resolution, which was brought in by Mr. Kennedy and seconded, viz:

Whereas, Mr. Duffield acknowledges himself to be on trial before Presbytery, Resolved, That Presbytery proceed immediately to the examination of the charges preferred against Mr. Duffield.

It was moved and seconded, To strike out the preamble to the resolution. This motion was withdrawn.

The following amendment to the resolution was moved* and seconded, viz:

Without admitting the preamble to the plea, as expressing certain conditional explanations of the Presbytery's judgment in his case. This motion was carried.

Against this Mr. Duffield protested.

True extract from the minutes.

J. C. WATSON, Clerk.

PROTEST.

I hereby protest against the qualified vote of Presbytery, resolving to proceed immediately to the examination of the charges preferred against me "without," as they say, "admitting the preamble to the plea as expressing certain conditional explanations, of the Presbytery's judgment, in regard to his case."

1. Because the language is so vague, that I cannot precisely tell what it means.

2. Because it conveys the idea, that I had sought to obtain in some improper way from Presbytery, a "judgment in regard to [my] case," as tho' I wished to forestal the sentence of the court, when the fact was, that I only wished to ascertain from Presbytery, whether there was any accuser to be named to me, either common fame, or the Synod of Philadelphia, or particular individuals.

* By James Williamson.

3. Because there had been no judgment in my case, pronounced by Presbytery, of which I sought explanations, all that I wished to know was, the origin of the process.

4. Because the language of the Clerk in his citation, in which he used these words, marked as a quotation, "common fame is the accuser," did not correspond, either with that of the Resolution of Presbytery instituting process against me, or of the amended preamble of the Committee's Report, who proposed the charges; in both which, the prosecution is represented to be on the ground of common fame, a very different thing from common fame being my accuser.

5. Because the difference observable in the citation and Minutes of Presbytery, especially the use of the words in the citation "common fame is the accuser," with marks of quotation, led me to desire a sight of all the records, and to know exactly how it was the process had been commenced, and whether there were any documents, or papers in the possession of Presbytery, in proof of the fact that common fame is my accuser. This I was entitled to ask for.

6. Because I had put in a plea on a point of fact which was traversable, while as yet the Presbytery had not endorsed the libel, with the name of common fame as my accuser. If Presbytery would not affirm common fame to be my accuser, I undoubtedly had a right to join issue with them on this point, and deny the fact.

7. Because the "general rumour which may be raised by the rashness, censoriousness and malignancy" of particular individuals, is no legitimate ground of process, at least until its character has been carefully examined by the Presbytery; for the Presbytery being charged with the administration of justice, in such cases the proper censure cannot be inflicted on those who rashly raise a general rumour, unless there are some investigations had as to its nature, and the proofs of its being such a crying fame, as the Book of Discipline concedes to be a sufficient accuser, so as to render it unnecessary to mention the names of any particular individuals.

8. Because it does not appear, that the Presbytery ever had before them, any proof of the existence of a crying fame accusing me of heresy, or of the things charged against me in the libel: but allowed the private opinions of the members, without ever instituting any official inquiry on the subject, to be the basis on which the existence of a crying fame was assumed, as known to Presbytery.

9. Because when the onus probandi in this matter, did of right devolve on the Presbytery, my interrogations addressed to the court, to ascertain whether common fame is my accuser, were declared out of order, and an attempt was made to overrule the protest accompanying my plea, which in the circumstances of the case, was the only legitimate means I had of maintaining a posture, which I deemed necessary to my defence. It was distinctly avowed by Mr. J. Williamson, that the Presbytery were not to be held responsible, to prove the existence of a crying fame, and that he would resist every attempt on the part of Presbytery, to join issue with me on my plea, unless I should give a pledge, that I would not ask Presbytery to prove, that common fame charged me with each particular count in the libel.

10. Because it was acknowledged by the Moderator and Presbytery, that a crying fame had been assumed from the first by Presbytery, on the private opinion of the members, but not such a crying fame as is defined, Book of Dis. Chap. III, Sec. 5.

11. Because every attempt, to prevent the accused from putting in a plea in point of fact, or of law, and which he may legitimately do in self defence, is an act of injustice and oppression, that should be carefully avoided by every court, entrusted with the administration of justice.

GEO: DUFFIELD.

Monday afternoon, 3 o'clock.

On motion Resolved, That Mr. Kennedy be a prosecuting Committee, to present and support the charges preferred against Mr. Duffield, who proceeded immediately to present his testimony, in support of the first specification mentioned in the indictment.

Mr. M'Knight Williamson, was appointed to take down the testimony.

On motion, Resolved, That Presbytery purchase for their own use, a copy of Duffield on Regeneration; and a copy of his Sermon's on Regeneration.

On motion, Resolved, That Mr. J. Williamson, be added to the prosecuting Committee.

The following resolution was brought in and seconded, viz: Resolved, That we hear the evidence in support of each charge, in succession, before the accused be called on to make his defence. The motion was lost.

On motion, Resolved, To reconsider the resolution. The vote upon the resolution was then taken, and the resolution passed:

It was then moved and seconded, That the trial of the accused shall be stopped till to-morrow morning, in order to take up the ordinary business of Presbytery. This motion was withdrawn, and the second charge was read, and the Committee of prosecution proceeded to present their testimony, in support of the second specification in the charge. * Third specification was read, and the Committee presented the evidence in support of it. Fourth specification was read, and the evidences presented by which its truth is to be supported.

After recess, the 5th, 6th, 7th and 8th charges in the indictment were read, and the evidence presented by which the prosecutors entered, to prove their truth and relevancy.

The 9th charge was read:

Mr. J. Williamson give notice, that he intended to answer the protest of Mr. Duffield, so far as he feels himself implicated. Adjourned to meet to-morrow morning at 8 o'clock.

* There is no evidence recorded on the minutes of Presbytery, in proof of any one particular, said to be charged against Mr. Duffield. The following are the pages of Mr. Duffield's book, which were cited by Mr. J. Williamson, and which constitute the whole amount of proof exhibited. No attempt was made to shew their relevancy, nor any comments whatever on what has been called "the evidence," except by Mr. Kennedy, on the definition of Life given by Mr. Duffield. The long list of pages had been collated by J. Williamson, and were referred to and read by him alone, and without shewing wherein they were evidence. The Assembly's instructions on this subject were not observed.

ARTICLE I. Duffield on Regeneration—pp. 133, 115, 97, 187, 117, 120, 122, 198, 199, 200, 206.

ARTICLE II. Duffield on Regeneration—pp. 296—7, 293, 298—9, 300, 301—2.

ARTICLE III. Duffield on Regeneration—pp. 143—4.

ARTICLE IV. Duffield on Regeneration—pp. 290, 291—2, 287—8, 374, 369, 376, 391—2, 361, 387, 389, 390—4.

ARTICLE V. Duffield on Regeneration—pp. 302—3, 387—92, 383—5, 395, 287—8, 369, 371, 373, 365—6.

ARTICLE VI. Duffield on Regeneration—pp. 337—8, 277—8, 282, 383—4, 302, 310, 329, 379—80, 373—4.

ARTICLE VII. Duffield on Regeneration—pp. 153, 377—9, 361, 302, 198—9, 204, 352—4, 191, 397.

ARTICLE VIII. Duffield on Regeneration—pp. 332—3, 542, 318—21, 322.

ARTICLE IX. Duffield on Regeneration—pp. 204, 195—7, 202—3, 205—6, 483—4, 489, 491—2, 210, 212, 219, 226, 510, 515, 444—5.

Sermon's on Regeneration—pp. 11, 12, 20.

ARTICLE X. Duffield on Regeneration—pp. 136, 138.

April 16, 1833.

The 10th and last charge in the indictment was read, and the testimony presented.

On motion it was, Resolved, That as the Committee of prosecution have presented all the testimony in support of the charges, that Mr. Duffield proceed to make his defence.* To place before Presbytery, the manner in which he would conduct his defence, he presented the following, viz:

In obedience to the call of the court, that I should state the point which I wish to prove, I now state that I wish to prove by means of the witnesses cited against me, and in attendance, that common fame was not my accuser, but that charges have been preferred against me, on the ground of a general rumour raised by the rashness, censoriousness, or malice of one or more individuals.

It was moved and seconded, That the point which Mr. Duffield wishes to prove is not relevant, and Presbytery refused to hear the witnesses on the point. The motion was

* The Presbytery had informed Mr. Duffield in their citation, that they would prove the charges, said to be alleged against him, by certain witnesses which they named, members of his Church and congregation. At the commencement of this trial, these witnesses who had been cited, were very conspicuous, and were much in Presbytery: but after the trial had proceeded some length, and it was apparent that the Presbytery had been greatly embarrassed, the witnesses disappeared from Presbytery. Mr. Duffield wished them to be examined, as a matter of justice, for it was known that Presbytery had said, they would prove their charges by members of his Church. But Presbytery refused to call a single witness. The witnesses dreaded, as there was reason to believe, the cross examination of Mr. Duffield, and when he was called on to produce his testimony in defence of himself, on looking around he could discover but one of the Presbytery's witnesses in the court, viz: Mr. J. McClure, a member of the Presbytery. Mr. Duffield knew that according to the usages of courts, he was entitled to the benefit of any witness on the part of the prosecution, if found in the court. The other witnesses had disappeared, notwithstanding all that some of them had said, and written to Presbytery, in relation to Mr. Duffield's errors, so that Mr. Duffield could not lay his hands on them, to examine them under oath, as to what they knew about his errors and heresy. But Mr. McClure sitting as a judge, and therefore having to be present was liable to be called. Presbytery refused to let him be examined by Mr. Duffield, or introduced as a witness in his defence. Mr. Duffield wanted to prove in the first place, the rashness and malignancy of this prosecution, and to show the origin and character of whatever crying fame did exist, and afterwards, to ascertain if any, what was the character of the testimony they would deliver relative to his errors. He was confident, that when examined on this point by him, he would stand acquitted by the testimony of the very witnesses cited on the part of the prosecution. But it would have exposed certain men, that had taken an active part in getting up the crying fame, and place them in a very trying situation, and therefore the Presbytery let the witnesses abscond.

carried—and Mr. Duffield gave notice of his intention to appeal to the next General Assembly.*

True extract from the Minutes.

J. C. WATSON, Clerk.

PROTEST AND APPEAL

I protest against and appeal from the decision of Presbytery, declaring it irrelevant for me to introduce testimony in proof that common fame is not my accuser, but that charges have been preferred against me, on the ground of a general rumour raised by the rashness, censoriousness and malignancy, of one or more individuals.

1. Because I had been duly notified that John M'Clure, Geo. A. Lyon, Andrew Holmes, John Proctor, Peter B. Smith, James Hamilton, Andrew Blair, Thos. Trimble, Dr. W. C. Chambers, Robt. Clark, and Dr. John Paxton, would be cited as witnesses against me, to which fact great importance had been attached, inasmuch as they were all members of my Church, and therefore, it could not fail to be presumed by many ready to do so, that there was something erroneous in my tenour of preaching.

2. Because altho' the process instituted against me by Presbytery, was declared to be for maintaining and propagating, not only from the press but *also from the pulpit*, "erroneous doctrines at variance with the most important, and vital doctrines, of the standards of the Presbyterian Church" and yet, because as it was stated, it would be very unpleasant to the disaffected members of my Church,—who had indulged their opposition against myself, and who had in a vague and injurious manner, petitioned Presbytery to redress certain grievances, under which they said they laboured—to be examined as witnesses by the prosecution,

* When the Presbytery thus decided, in relation to Mr. Duffield's call for the witness on the part of the prosecution, and overruled him in his defence, notwithstanding it had been urged, that in the progress of the trial, the very thing which he then proposed to do might be done, Mr. Duffield declined introducing any of his own witnesses. The decision of the Presbytery excluded his own witnesses. He therefore simply declared the fact, that he had been controuled by Presbytery in his defence, and that he intended to appeal to the General Assembly. Mr. J. Williamson especially, objected to Mr. Duffield's introduction of Mr. McClure and other witnesses, and said that he would not allow him to introduce them, unless he would shew in writing what he proposed to prove by them, and *make oath* that he deemed it important, and unless a new citation should be issued by the Presbytery, served at the instance of the accused ten days previously to the time of trial!!!

they declined the introduction of the same, and then claimed that since I had not cited them, they could not be introduced by me.

3. Because when I put in my plea, with regard to the non-existence of a crying fame, intending to prove that it was mere general rumour, raised by the rashness, censoriousness, &c. of particular individuals, and not the common fame which the Book of Discipline describes to be the only competent accuser, and which was a fact perfectly traversable, the Presbytery refused to join issue with me on that plea, alledging that *then* it was out of order to put in such a plea, but that at another time *after* I had put in my plea, on the general issue, I might introduce testimony to disprove the existence of a crying fame. I knew that unless this had been traversed previous to the general issue, I precluded myself from the right and opportunity of doing it afterwards, and therefore, when the Presbytery were so reluctant to join issue with me on that fact, and I was said to be quibbling and baffling the doings of Presbytery, by quirks, &c, I entered my plea with a protest, claiming to exercise "at the proper time" as it was said, the right of making it appear that there was no constitutional ground of process against me. Yet when I attempted to exercise the right, I was controuled by the Presbytery!

4. Because the operation of this decision was, to throw out all my witnesses who were in attendance in pursuance of my design, to prove that the trial wanted the foundation of a prosecutor, and especially to prove that the prosecution had acted under advice and with consent in this business, from persons high in place and trust in the Presbyterian Church, and whose peculiar relation to the Church, or desire for the public agitation of controverted points before the General Assembly, or to secure the decision of the same in relation to existing theological controversies, could never justify them while not members of this Presbytery, in interfering in any way, directly or indirectly, in procedures affecting my reputation, and probably my ecclesiastical relations and ministerial existence.

5. Because some of the witnesses cited on the part of the prosecution, having publicly slandered me, through the columns of the newspapers as I could have proved, and whose injurious representations, had contributed to excite the general rumour that did exist, were, by the refusal of the prosecution to introduce their testimony, and by the operation

of this decision protected by the Presbytery, so that serious injustice at home in a collateral respect, has been done to me. When I had an opportunity to expose the falsity of the malicious slanders, propagated against me in relation to my alleged errors, the Presbytery overruled it, and thus screened my calumniators. Importance was attached by Presbytery to their representations, because they were cited as witnesses. All the moral effect that could have been produced, by announcing the names of certain members of my congregation, as witnesses to prove my errors *taught from the pulpit*, was produced, and all the injury such a procedure could effect had already been secured, but when I might have had an opportunity to put their credibility to the test, and expose the nakedness of the grounds of the prosecution, the witnesses were dismissed, and thus protected from investigations, which would have shewn the vagueness and fallacy of their representations, and what degree of credit *their* testimony was entitled to, who had been concerned in raising a general rumour.

GEO: DUFFIELD.

April 16, 1833.

It was moved and seconded, That the prosecuting committee proceed to shew the bearing of the testimony on the charges of the indictment, and that if after Mr. Duffield responds, the committee subjoin any thing, Mr. Duffield may again reply.

This motion was carried.

Mr. J. M'Clure requested the privilege of resigning his seat as judge in this matter, on account of the connection he had had in the business before Presbytery, and his request was granted—and the committee of prosecution proceeded.

Presbytery agreed to have a recess till 3 o'clock.

3 o'clock, P. M.

The committee of prosecution proceeded until they declared themselves satisfied for the present.

Mr. Duffield entered upon his defense, and having spoken at some length, Presbytery agreed to have a recess till 7 o'clock.

After recess Mr. Duffield concluded his defense.

The committee of prosecution proceeded in their reply to Mr. Duffield, and having proceeded at some length, Pres-

bytery agreed to adjourn till to-morrow morning at 8 o'clock.*

Wednesday morning, April 17.

Presbytery met according to adjournment and was opened with prayer. Roll was called, &c.

A motion was made that the prosecuting committee be discharged, and that the members of Presbytery be called upon to give their opinion, and to vote on the charges of the indictment. This motion was withdrawn.

The committee of prosecution concluded their reply to Mr. Duffield.

Mr. Grier presented the following resolution, viz:

Resolved, That though the philosophical speculations of our brother have been the occasion of much distraction within our bounds, and although suspicions of heresy have been excited, in the judgment of Presbytery, Mr. Duffield has not departed from the doctrines taught in our standards and in the Bible.

A motion was made to postpone this resolution to take up the following, viz:

Resolved, That the charges be sustained.

This motion was carried. The resolution was afterward withdrawn, with the leave of Presbytery, that the roll might be called, that the members of the Presbytery might have an opportunity of giving their opinion on the charges.

After having proceeded some length in calling the roll, Presbytery agreed to have a recess.

Half past 2 o'clock, P. M.

Presbytery resumed the calling of the roll, which being finished, it was moved, That the vote be taken whether Mr. Duffield be guilty or not guilty, on the first charge, and it was decided he was guilty. Yeas 7, Nays 4, and 6 *Non liquet*.†

Presbytery proceeded to take the vote on the second

* Mr. Grier obtained leave of absence at any time after the session of to-night, and Mr. Watson was appointed Clerk in his place.

† The yeas and nays were as follows on this item, viz:

Yeas. Williams, Moody, Denny, M'Knight Williamson, Patterson, Clendenin, M'Cormick.—7.

Nays. Dr. Cathcart, M'Knight, De Witt, Trimble.—4.

Non liquet. Wilson, M'Cahran, Quay, Creigh, Watson, Rutter.—6.

Messrs, J. Williamson and Kennedy as prosecuting committee did not vote.

charge, and it was decided that Mr. Duffield was guilty. Ayes 6, Noes 5, and 7 *Non liquet*.*

On the third charge there was a tie, five voted guilty and five not guilty, and the Moderator refusing to give the casting vote, the question was taken a second time, when there was a second tie. The Moderator then gave the casting vote in the negative and Mr. Duffield was pronounced not guilty of this charge.†

On the fourth charge it was decided that Mr. Duffield was guilty. Ayes 12, Noes 4, and 2 *Non liquet*.‡

On the fifth charge it was decided that Mr. Duffield was guilty. Ayes 12, Noes 4, and 2 *Non liquet*.§

On the sixth charge it was decided that Mr. Duffield was guilty. Ayes 12, Noes 4, and 2 *Non liquet*.||

On the seventh charge it was decided that Mr. Duffield was guilty. Ayes 12, Noes 4, and 2 *Non liquet*.¶

On the eighth charge it was decided that Mr. Duffield was guilty. Ayes 12, Noes 4, and 2 *Non liquet*.‡

On the ninth charge it was decided that Mr. Duffield was guilty. Ayes 10, Noes 4, and 4 *Non liquet*.||

On the tenth charge it was decided that Mr. Duffield was not guilty. Ayes 2, Noes 9, and 7 *Non liquet*.§

* On this item there were, *Yeas*. Williams, Moody, M'K. Williamson, M'Cahran, Patterson, and M'Cormick.—6.

Nays. Dr. Cathcart, Denny, M'Knight, De Witt, Trimble.—5.

Non liquet. Wilson, Quay, Creigh, Watson, Rutter, Clendenin, M'Dowell.—7.

† *Yeas*. Messrs. Williams, Moody, M'Knight Williamson, Patterson, M'Cormick.—5.

Nays. Dr. Cathcart, Messrs. Denny, M'Knight, De Witt, Trimble, and Keller, Moderator.—6.

Non liquet. Messrs. Wilson, M'Cahran, Quay, Creigh, Watson, Rutter, Clendenin, Ross, M'Dowell.—9.

‡ *Yeas*. Messrs. Williams, Moody, Denny, M'K. Williamson, M'Cahran, Quay, Patterson, Watson, Rutter, Clendenin, M'Cormick, and M'Dowell.—12.

Nays. Dr. Cathcart, Messrs. M'Knight, De Witt, and Trimble.—4.

Non liquet. Messrs. Wilson and Creigh. The vote on the 5th, 6th, 7th and 8th items was the same exactly with the fourth.

§ *Yeas*. Messrs. Williams, Moody, Denny, M'K. Williamson, M'Cahran, Quay, Patterson, Rutter, Clendenin, M'Cormick.—10.

Nays. Dr. Cathcart, Messrs. M'Knight, De Witt, Trimble.—4.

Non liquet. Messrs. Wilson, Creigh, Watson, M'Dowell.—4.

¶ *Yeas*. Messrs. Clendenin and M'Cormick.—2.

Nays. Dr. Cathcart, Messrs. Moody, Denny, M'Knight, De Witt, Quay, Watson, Trimble, and M'Dowell.—9.

Non liquet. Messrs. Williams, Wilson, Creigh, M'K. Williamson, M'Cahran, Patterson and Rutter.—7.

Mr. Duffield gave notice of his intention to appeal from and complain of the above decision, and the entire proceedings of Presbytery in the case, to the next General Assembly.

True extract from the minutes.

J. C. WATSON, Clerk.

APPEAL AND COMPLAINT.

I appeal from the vote and decision of Presbytery, pronouncing me guilty of the matters laid to my charge in the informal, unconstitutional, injurious and equivocal libel presented to me, if indeed it can be called such, and give notice that I intend to complain of this, and of the entire proceedings of Presbytery in my case, to the next General Assembly.

I. Because there is neither now, nor has there ever been, such a common fame against me, in all, or any one, of the particulars charged upon me, by the Committee of prosecution, as would authorise the Presbytery to institute process in the case.

II. Because I am not guilty of the things laid to my charge. And in thus averring, I take the opportunity to exhibit the sentiments which have been so misrepresented. In doing so, I shall notice the subjects in the order of the charges, and as far as possible, in connection with the phraseology of the charges, after having brought into view the principles which characterise adherence to the standards in the Presbyterian Church.

Subscription to the Confession of Faith.

My introduction to the Presbyterian Church, as one of its Ministers, was consequent on my receiving and adopting the Confession of Faith, "as containing the system of doctrines taught in the Holy Scriptures," and my approval "of the government & discipline, of the Presbyterian Church in these United States," and promise of subjection to my brethren in the Lord. This promise of subjection is not of *passive obedience and non-resistance*. It is limited by constitutional law, and the interpretations of that law as given by the superior courts, to which the Presbytery are themselves amenable. It is as wide as the whole range of the General Assembly of the Presbyterian Church, and does not relate *exclusively* to the Presbytery of Carlisle. It implies no obligation of obedience to the mandates of the lat-

ter, save as they can claim for them the sanction of the Assembly's authority, and that of the Lord Jesus Christ.

My approval of the government and discipline of the Church of the United States, does not commit me as it regards the lax or strict administration of the same, here and there by the old or new school: but relates to the principles interwoven in its very constitution, and exhibited in our form of Government and Book of Discipline.

My adoption of the Confession of Faith, "as containing the system of doctrine taught in the Holy Scriptures," does not obligate me to prefer or adopt this man's or the other's, this party's or the other party's, exposition of any of its doctrines. It is the system contained in that Confession, which I have *ex animo* adopted. My ordination vow does not bind me to use, or to prefer, or even always to approve the phraseology employed in the Confession of Faith, in exhibiting this or the other doctrine of the system. If I have rejected the *system*, or if I have rejected an *essential item* or doctrine of the system, I have abjured my faith professed, when I made my ordination vow. It is the system to which my vow extends and no further. What a system is, scarcely needs enquiry. A system in theology is a scheme which unites many doctrines in order. Sometimes they are arranged on certain philosophical, and at others metaphysical principles, which assume a leading importance, and give character to all. Thus we have the Pelagian, and Semi-Pelagian or Arminian, Calvinistic, High Hopkinsian, Antinomian, Universalist, Arian and Unitarian, and other systems or schemes of doctrines. The system of our Confession, is confessedly and avowedly, in opposition to all the other schemes, THE CALVINISTIC, setting forth the freeness and sovereignty of divine grace, in the effectual calling of a sinner through the vicarious sufferings of Christ, the only sacrifice for sin, and through the powerful influences of the Holy Spirit, operating on man as a free agent. It is opposed to every system which, either on the one hand, makes the sinner the author of his own salvation, or on the other, the God of Holiness the author of sin. It is well known, however, that, among Calvinists, there are differing opinions and modes of explaining different doctrines, some contending for a *decretum absolutum*, on the high Supra Lapsarian scheme, thus making God to predestinate men to eternal life or death, not only *without all respect to character*, but also without respect to them even *as*

created beings, i. e. as actually brought into existence; while others conceive that His decree of Salvation and Reprobation, has reference to men as ruined fallen creatures:—that some insist upon Regeneration being produced by the immediate power of the Spirit over and above, and independent of the means, while others maintain, that it is by and through the truth, which is made effectual to conversion:—that some believe and teach the *dependance* of fallen men on the grace of God, to be that of the creature on the divine power, and his inability to be absolute, without the creation of a new species of ability in him, while others insist that his inability is qualified, so that in the very language of the Confession, “as a natural man he is indisposed, disabled and made opposite to all good,” and is so dependant on the special, powerful, super-natural agency of the Spirit of God, that if left wholly to himself as a natural man, he never would repent and turn to God:—that some exhibit the atonement of Christ as a specific sacrifice, provided exclusively for the sins of the elect, while others regard it as a provision of mercy on the part of God, the great moral Governor, by means of which He can consistently forgive sin, and be just in justifying every sinner that repents, and believes in Jesus Christ. These and such like differences of opinion, have ever existed among Calvinists on this, and other kindred points of the system, and a liberty, both of opinion, and of the mode of explaining the doctrines of Election, Regeneration, Human dependance and depravity, the Spirit’s influence, and the nature of the Atonement, &c. has long been conceded in the Presbyterian Church, to her Ministers, as various public acts testify. Different modes of explaining the same essential truths, are and must be tolerated in every Church, as long as they are the truths of the system professed by that Church. If I have abandoned the Calvinistic ground, or hold one solitary doctrine at variance with the Calvinistic system, as set forth in our Confession, then am I guilty: but I claim the right of explaining these doctrines, in other terms than those employed by my judges. Before I can be condemned, it must be shown that I have denied, that the “system of doctrine” contained in the Confession of Faith is agreeable to the Scriptures. I have rejected human *philosophy and theory*, as engrafted on the facts of Revelation, and used to interpret the Standards: but I have adhered to the Confession of Faith, as interpreted by the proper rules of exegesis, and as it commends itself

to the judgment of every man of common sense, adopting that judgment, as given in the very language quoted by one of the surviving Father's of the Presbyterian Church, in his 6th letter to Presbyterians, entitled "Adherence to our doctrinal standards."

I have not impugned the Standards, nor have I taught "doctrines and opinions at variance, with some of their most important and vital doctrines." And in support of this denial, I present the following statement in reply to the charges, in so far as I can apprehend the meaning of the same.

Nature and definition of Life.

The first charge relates to the subject of Life. This is a subject on which my *opinions* cannot be *heretical*, let them be what they may. For neither do the Scriptures nor the Standards define life. The private note of Presbytery subjoined to this charge, designed to apologise for its being made, will not prove its relevancy. If I have said any thing that is heretical, being influenced so to do by a *false* definition of Life, *what I have said* should have been quoted, and shown to be *heretical*, as the Assembly have decided. The Presbytery do indeed in the first clause quote my definition of Life. If I may interpret their objections from observations made in their Review, and by some of their members, they assume it, *that life is a created substance* or essence, something which has as certain and distinct an existence, and properties and powers of its own, as have matter and spirit. It is admitted on all hands by its advocates, that this essence is impalpable & imperceptible, & never yet has been detected by the most prying physiologist. But the same thing may be said of matter and spirit, and therefore, it is thought, that if the existence of the essence which we call matter, and of spirit too, can be legitimately proved by induction, we may as legitimately infer the existence of an essence, or substance called life, possessing its own peculiar properties, and powers, and operations.

This is confessedly the only argument, which has the semblance of validity, in favour of the existence of a vital essence or principle of Life distinct from, and the proximate cause of those actions we call vital. If *it* can be shewn to be inconclusive, there remains not a shadow of proof that such a thing exists.

To deny its existence, I am aware is a bold and adventu-

rous undertaking, inasmuch as it is certain to find a whole host of popular prejudices, the assumptions of some philosophical men of all ages, the authority of high antiquity, and the consecrated nomenclature of a certain school of Theology, directly in array against it. But how often have the assumptions of mankind, which for ages have controuled popular belief, been found erroneus! Polytheism has for thousands of years prevailed in the world, notwithstanding the unity of God is stamped on every part of creation. The world was long accounted the centre of the universe, and the Sun and the Heavens, are supposed by the ignorant, to revolve round the earth. The doctrine of transmigration, has prevailed in the Mythology of many nations, for many centuries. Buddhism with its disgusting absurdities, is the religion of nearly half the present population of the Globe.

The mere antiquity of an opinion, or the universality of its adoption among mankind, is no proof of its truth. The opinion of the ancient Heathen on the subject of life, can be of no authority; for God, in the estimation of many of them, was the soul of the universe—and his essence infinitely diffused—the animating principle of every thing that lived; this essence, co-eternally existing with matter.

Anchises taught Aeneas that the internal spirit, agreeably to the Pythagorean philosophy, was the animating principle of the world.

*"Principio cælum, ac terras, camposque liquentes,
Lucentemque globum Lunæ, Titaniaque astra
Spiritus intus alit; totamque infusa per artus
Mens agitat molem, et magno se corpore miscet.
Inde hominum pecudumque genus, vitæque volantum,
Et quæ marmoreo fert monstra sub æquore pontus."*

Know first that Heaven's compacted frame,
And flowing waters, and the starry flame—
And both the radiant lights, one common soul
Inspires, and feeds, and animates the whole:
This active mind infused thro' all the space,
Unites and mingles with the mighty mass!
Hence men and beasts the breath of life obtain,
And birds of air, and monsters of the main!

ÆNEID VI, 724.

According to Lucretius it was something more volatile than heat, or air, or vapour, concurring with all, however, in the formation of the soul or mind, but entirely beyond the reach of human observation or research!

"Nam penitus prorsum latet hæc natura subestque,
Nec magis hæc infra quidquam est in corpore nostro,
Atque anima est animæ proporro totius ipsa."

Far from all vision this profoundly lurks?
Thro' the whole system's utmost depth diffused,
And lives as soul, e'en of the soul itself!

Luc. De. Re. Nat. 3, 274.

an idea which approximates, if it is not identical with, the modern notion of Life's being a principle, or substantial essence possessing its own peculiar properties.

As to the Stahlian doctrine of the soul's being the life of the body, *it* in fact *concedes* the very point that life is not a principle, or substantial essence *per se*.

The argument in favour of such a principle, is by no means conclusive. For the analogy between it, and that which proves the existence of matter and spirit, is not complete. We infer the existence of matter i. e. of a substratum, in which are resident the qualities of bodies, because we are so constituted, that we do instinctively connect with our sensations, the idea of some real substance without us, whence those sensations are derived. The existence of matter, therefore, is an intuitive truth.

In like manner we are so constituted, that we instinctively connect with our consciousness of thought, the idea of some active thinking principle, or agent which we call spirit or mind. The existence also of a thinking essence, is an intuitive truth. To doubt or deny either, we must violate the fundamental principles of our rational nature.

But it is not thus with Life. Neither sensation nor consciousness, compel us to the belief of a vital essence. The idea of it is not necessarily, or commonly associated with either. Neither is our *idea* of life that of a simple essence, as in the case of matter and spirit. It is by no means a *simple* idea, but *very complex*, and invariably involves the notion of some uniform relationship, between the actions or phenomena, which we call vital.

The admission of a *cause* of vital actions, does not necessarily imply the idea of a vital *essence* or *principle*. We can, and do conceive of causes operating to promote, secure, and prolong our life entirely independent, and remote from that, of a *substantial* principle. And even when physiological theories, may have led us to adopt the idea of a vital essence, we are just as much at a loss to conceive of what it is that gives that essence *its* energy, as we are to

conceive of the vital actions and functions, without the idea of a vital power. There is not, therefore, in fact any thing gained by the idea of a vital essence. It only multiplies causes, or at best helps us to associate, and arrange in our minds whole series of actions, and a great *variety of causes* under one general classification. It is indeed an atheistic metaphysical abstraction, invented to help the mind, as it were, in giving locality to whole series, and endless varieties of secondary causes independent of God.

An accurate observation of physiological phenomena too, does not render this abstraction necessary to assist us in forming an idea of life. For take for example, those of the irritability, and contractility of the muscular fibre, and the sensibility of the nervous matter, perfectly diverse in character, and destined for different purposes, and yet conjointly embracing the whole series of changes, and motions effected in the animal system. It is in the continual play of these susceptibilities of our animal nature, that the phenomena of Life are found. We are as fully authorised, from the entirely different character of the phenomena of fibrous irritability and nervous sensibility, to infer the existence of two inherent principles essential to life, as of the one called vital power, or a principle of life.

Beside, the idea of a *power* or *energy*, such as is denoted by the phrase vital principle, differs essentially from that of *substratum* or simple essence, such as we conceive matter or spirit to be. Admitting also, that there is no such thing as annihilation, and that a vital essence, if such a thing exists, is not a part of God, but a created substance, it follows that Life never dies, and consequently all essential life is immortal, which, take it in any way is an absurdity! The truth is, that the assumption of a vital essence, as the controuling power infused into organized bodies, for regulating their functions, and stimulating their actions, will necessarily lead us, either to the old Heathen philosophy, which identified the whole animation of our Globe, in all the departments of life, with the essence of the Deity—an idea often found lurking in the phraseology of those divines, who talk of all life being an emanation from God—or that God has created innumerable essences, which are necessarily indestructible, and which after having animated various forms of being, and retired from them, exist some where in the universe of God, either flying like the "*Infantum que animæ flentes in limine primo,*" seen by Aeneas at his en-

trance to Hell, or passed, by process of Metempsychosis, into the bodies of other men and beasts, &c. The argument therefore, in favour of the existence of a vital essence, is by no means conclusive.

It is not the same process of induction, that infers a principle of life, which does a material or spiritual substratum. The assumption of such a principle, is by no means necessary to the idea of life, nor commonly associated with the word, when it is employed, till men are taught by philosophy to do so. We can conceive of the totality of those changes, motions and actions, which take place in an individual being, and which constitute the sum of its life, as being produced by the immediate, i. e. the concurring and present agency of the Spirit of God, combining the effects of an endless variety of secondary causes, in one particular locality, viz: the material or the spiritual essence, of the being, or both. Here we have a sufficient cause, an intelligent efficient ever operative agent, called distinctively the Spirit of Life, while his essence is by no means identified with the life of the creature. The cause of Death is thus seen to be exactly what the Bible says, the withdrawing of his agency. "Thou takest away their breath, they die and return to their dust." Psalm 104, 29. And to this result at last must they come, who maintain the existence of a vital essence. The only difference is, that they subject the endless secondary causes that contribute to life, to the controul of a vital essence, which vital essence they make to be absolutely dependent on God, thus unnecessarily multiplying causes, whereas, the definition and views advanced in my book, put all these secondary causes at once under the direction, and controul of the Spirit of God, in whom we are said to live, and move, and have our being, His agency being continually exerted in combining, and preserving in harmonious action, the various powers and susceptibilities, with which He has endowed the material and spiritual constitution of man.

There is a peculiar correspondence between the account, which is given us of the origin of man's life, in the Sacred Scriptures, with the observations of physiologists and chemists. It is said, that after God had made the entire frame of Adam's animal body, "He breathed into (his) nostrils the breath of life, and man became a living soul;" and altho' the phrase breath of life may denote the Spirit of God, whose agency is more especially concerned in the department of

life, yet there seems to be a peculiar reason, for this appellative designation of the Spirit, when we take into view the remarkable and primary agency, which atmospheric air has among all the different secondary causes, or instruments employed in the support of our bodies, in a living state. Physiologists have ascertained, that inspiration, with which commences the life of every child that is born into the world, and which continues in regular series till death, holds a place in the animal economy, which entitles it to be called first in point of importance, as well as first in point of time. The oxygen in the air, which inflates the lungs in every inspiration, as it comes in contact with the blood returned by the veins, and exposed in the vesicles of the lungs to it, effects a change in the colour and character of the blood, by which it becomes thoroughly assimilated, to the nature of the animal system, it is destined to support. An increased degree of temperature also, is thus produced, which renders it more fluid, and better adapted for easy transmission, thro' the system, by the action of the heart and arteries. Here is the first and ever operating stimulus, which warms the whole system into action, and preserves the being in a living state, and on account of the important uses which it serves in the animal economy, and its power to increase heat, and preserve the blood in a fluid state, and adapt it to the nourishment and healthful action, of all the organs of the body, it has been called the vital air. This vital air is the essence, if such an essence exists in nature; but it is a mere subordinate agent under the controul of the great first cause, and however, we may personify it, philosophically speaking, it cannot be designated as a vital essence, in the sense in which this phrase is physiologically understood.

With these remarks I pass to the consideration of the *usus loquendi*, the usages of speech on this subject, and of the correctness of the definition, which has been so authoritatively pronounced erroneous and absurd.

The term life is used in different senses. Sometimes it denotes a *state*, as when we distinguish between the living and the dead, and speak of the former as in a state of life, and the latter in a state of death—and when we distinguish between the present and future state saying—the state of this life, and the future state. Sometimes it is used to denote the *historical account of the course of actions, and conditions, and scenes, and events, through which an in-*



dividual has passed, or in which he has been particularly concerned. In this sense we use it, when applied to books, as *The Life of Payson*, *The Life of Doddridge*, meaning at one time the book, and at another time the account of the man's actions, contained in the book. Sometimes we use it to denote *the whole series of actions, transpiring in an organised being*. Thus we talk of the life of an insect, which is but for a day, and the term of man's life, which is seventy years. It is in this latter sense, in which it is most commonly used, and best understood. It is used too by *Prosopopeia*, as in *Romans viii, 38.* *2 Cor. iv, 12.* Also, *metonymically* to denote the means of subsistence, and of eternal salvation, as when Christ is called—the Life—the bread of Life; and our Confession talks of the Covenant of Life.—And not unfrequently it is used *metaphorically*, to denote the influence of some person or thing, in promoting or securing the manifestations of life, as when it is said such an one was the life of the company; or such a thing is the charm or comfort of life—to denote enjoyment, as such a thing gives a zest to life. These and many other acceptations in which the word life is used, both in the scriptures and in common parlance, I did not think it necessary particularly to notice in my Book, but deemed it only important to ascertain, if possible, the radical idea which would best correspond with, and naturally lead to the different secondary significations in which the word is used. This seemed to be of primary importance, because the Sacred Scriptures do so frequently use the word life in a spiritual sense, to denote the characteristic state and actions of the unrenewed man. I professed to do no more than to approximate this idea. My mind was first roused to the consideration of the subject, by an incidental remark made on the subject in the class-room, twenty years since, by my much admired and distinguished instructor Dr. J. M. Mason, who, while he did not profess to define it, affirmed, "that we do always associate with our idea of life, that of action and enjoyment."

The definition I have ventured to give, I will not pretend to say is perfect, or sufficiently intelligible to those who have not thought much on the subject, especially who have assumed the existence of a vital essence or principle, and never adverted to the very many different senses in which the term occurs. I have aimed at the truth, as nearly as possible; and the definition I think when examined will be found

to denote the entire phenomena which we call life in all their varieties, as far as they are viewed simply as disconnected from their causes. It covers the whole range of living beings, and is as applicable to the life of the Infinite Supreme, as to the lowest form among His creatures in which it is found. When I say that it consists in the regular series of relative actions, &c., I do not mean to say, that *actions* simply, are what we call life, for there are the actions of the needle produced by the magnet,—of the gold leaf in the Electrometer, and of other electrified substances,—of the muscles of the body by Galvanism,—of the machinery of the mill by water,—of the watch by the spring,—of the steam engine by the fire, and the like. To cite these things, as proofs of the inaccuracy of the definition, is uncandid and illogical, for the actions contemplated in the definition, are qualified by the following circumstances. (1.) They must *transpire in an individual being*. This suggests the idea of organization, when the subject is material, and capacity or susceptibilities answerable to organization, when it is not. To have introduced the idea of organization into the definition, would not have done, for then would it have covered but a small portion of those beings, of which we predicate life. The entire Spiritual world would have been excluded. Therefore the phrase individual being, as applicable to material and spiritual, organized and unorganized substances, was adopted. (2d.) The actions transpiring in an individual being, of which life is predicated, are *in regular series*, one or more, that is, they are not casual actions, but continuous, being regulated by a certain law of progression, or succession. Thus in man there are the regular processes of respiration, circulation of the blood, assimilation, absorption, perspiration, digestion, growth &c., not to mention others in his animal body, and of sensation, consciousness, perception, reflection, imagination, and other mental operations which characterize his mind or spirit, and all these occur according to fixed laws, and are simultaneously transpiring, and together constitute the life of man. Therefore they are said to be *in regular series*, in contradistinction from those which accidentally or occasionally occur, as those which take place when a man is electrified &c., produced by causes entirely without himself, and not taken in an estimate of his Life. And because they have a relation to each other, and a mutual dependence, they are said to be (3d) *relative*. (4th) The next circumstance noticed in the

definition is, that these actions are *appropriate*, that is, to the design of the Creator in making the creature. There are actions which take place in an individual being, that are wholly inappropriate, as those of putrefaction in the organized body, which do not constitute part of its life, and never were designed by God to be accounted such, and the immoral and sinful actions of the rational creature. (5th) The last circumstance that qualifies the actions of which we predicate life, is, according to my definition, that they are *characteristic*, that is, of the individual being, either as an individual, or as in common with his species. It is the stamp of peculiarity, by which he is distinguished as a species, or an individual of that species. All these things must be necessarily taken into view, if we would form an adequate idea, of that complex thing we call life, and the difficulty of compressing them into few words in a definition, I felt to be very great. My desire was to be true to the life, if I may here speak metaphorically, and put no more in the definition than what was necessary.

That one simple and uncompounded essence, or that any one substance, power or principle whatever, should be the cause of all those varied actions, of which in ordinary parlance, we predicate life, is to me inconceivable, and manifestly contrary to fact; on which account I excluded from the definition the words principle, cause, or power, or any other, which would convey the idea so utterly unsupported either by observation or scripture, by experiment or induction, that Life is an essence; or that the term life is used in ordinary or Bible parlance, to denote such a thing.

Its bearing on the doctrine of Regeneration is obvious. To see the falsity of this assumption, was new and glorious light to my mind, which had imbibed the philosophy of Dr. Owen on this subject, and which was of necessity, according to his ideas of Life and Regeneration, in the habit of regarding the agency of God in producing the sinners regeneration, i. e. in "infusing a spiritual life," as much that of physical power or creative efficiency, as in giving existence to the vital essence, which it assumed constituted the life of the body. When I saw there was no proof of the existence of such a substance furnished by physiological researches or by Scripture,—I perceived it was altogether improper, to understand the language of the Bible by attaching ideas to the term Life, which were improperly taken for granted, and then, on this false and fictitious foundation, to explain

the facts of Scripture. God speaks to us in the language of common parlance, and not of human philosophy. I have designed, in unfolding my ideas of life, to go no farther than the observations of common sense, which invariably convey the idea of action appropriate to the nature of the subject, without entering on the philosophical ground, or advancing any idea as to the cause of the actions we call vital. This is a disputed point, and remains to this day unsettled, even among physiologists. The assumption of the existence of a vital essence, therefore, is illegitimate. To incorporate it in a definition, is to confound theory with definition. To employ a definition, so constructed, for the illustration of Scripture, is not allowable on any just principles of Hermeneutics. I cannot see how it is possible to avoid the conclusion, that regeneration is a physical change, wrought by the natural Omnipotence of God, and depravity a physical essence, producing sin by a necessity of nature, if the assumption is true, that life is an essence or substance. Dr. Owen was not startled at these conclusions. They both held a conspicuous place in his system, and it is easy to see in his work on the Holy Spirit, how his theory on the subject of Life contributed to confirm them both, and led to the gross practical Arminianism, of which he was occasionally guilty, notwithstanding his zeal against it, speculatively considered. Both these conclusions are now almost universally admitted to be subversive of the doctrine of Free Agency. Our Confession of Faith sanctions neither, but expressly denies the last. All, therefore, that can possibly be charged against me, in respect to my definition of Life, is, that I have excluded an assumption that has never been proved, which is mere theory at best, unsupported by inductive philosophy, and which infallibly leads to conclusions destructive of the free agency of man, and productive of practical habits of thought and feeling, injurious to the immortal hopes and salvation of men. If I have erred, and Truth is opposed to me, I shall rejoice to be introduced to her. I invite some christian brother to do so, who himself is acquainted with her. Authority can never satisfy. Discipline here, I consider to be unbrotherly and unchristian, and better suited to the Genius of the Roman Hierarchy, than to the Presbyterian Church of the U. States.

The Life of God.

As to the second clause in this first charge, viz: "That I believe that the Life of God himself is not distinguishable

from his own holy volitions and actions" I have used no such language. But I have said, I cannot think there is in Him a *vital principle* distinguishable from His holy actions. I have used definite terms, a *vital principle* to denote some essence or substance having power *per se*. I say that I cannot conceive of such a substance as resident in, and animating the spiritual essence of God, and thus exciting His holy volitions and actions. The Presbytery have substituted another word, as vague as any in the whole vocabulary. I cannot distinguish in my mind between the essence of God, and a vital principle in that essence; nor do I know any thing of the life of God, but from His own holy volitions and actions, which originate exclusively in himself. I believe as the scripture affirms, that "the Father hath life in himself;" or as the Confession teaches, that "God hath all life in and of himself, and is alone in and unto all sufficient, not standing in need of any creature which he hath made," and that "He alone is the fountain of all being." Chap. ii. Sec. 2. As to the philosophy of all life being an emanation from God, although it can be traced far into antiquity, and may by some be thought to be concealed in some expressions of the Confession, and has been employed to prove the "*blunder*" of those who would have the sinner to *conceive* himself," yet I am under no obligations to receive it, or to say whether it is involved, or is not, in the language of the Confession. Should I deny it, I am not censurable. Should Presbytery affirm it, they cannot require its adoption by me, for the Confession is a Confession of Faith, not of philosophy, and the doctrine that all life is an emanation from God, or that the soul of man is an integral portion of the Divine Essence, is not a doctrine of Scripture.

Second Charge.

The second charge contains three clauses. They neither contain my language nor express the sentiments entertained by me, nor that are affirmed or advocated in my Book. — The words marked as a quotation are not mine.

The Image of God in man.

The third charge is false and irrelevant. The language of Presbytery charges me with maintaining in the most absolute sense that the "Image of GOD, &c., principally consisted in a threefold life," whereas I have only said, that in tracing the specific difference in the features of the Divine

Image, as enstamped on men and on angels, the threefold life of man shadowing forth a *representation* of the Great three in one, is of principal importance. I am not speaking of the image of God in man, as God is *absolutely* considered, but the image of God in man, as God is viewed in respect of the Trinity of persons, and as the image of God in man, may be peculiar to man, and characteristically different from the image of God in Angels.

That the Presbytery should have thus charged me, after what I have said in my complaint to Synod on this subject, is a circumstance that I find as difficult to reconcile with any thing like fraternal feeling towards me, as with sound logic. I know of no dialectics that can torture my language into such a meaning.

But suppose it does mean what Presbytery say, what then? In the spiritual life, which I make to be one of the parts of the divine Image in man, pronounced to be of principal consequence, is included, as the Book shows, Knowledge, Righteousness and Holiness, all that which the Presbytery deem essential, as well as the powers of voluntary agency, which others may think as much so.

Covenant with Adam.

The clauses contained in the third charge, I presume are understood by the Presbytery, to be equivalent with charging me with a denial of the second section, chap. 7, of the Confession of Faith, and the 22d answer of the Larger Catechism. I have never denied this article of the Confession, nor is there any thing in my book, that can fairly be thus interpreted. I have indeed not used the phrase "covenant of works," but substituted an equivalent, less technical, and better adapted to the apprehension of the ordinary hearer, and directing the attention to the public justice of God as the great moral Governor of the Universe, in order to avoid some practical effects of a deleterious character, which result among the uneducated, by the use of terms whose import is taken from commercial transactions among men, and from the principles of commutative justice, recognized and established by human laws. I have used constitution for covenant, a thing done by some of the soundest, and most orthodox divines that have ever written, some of whom I have quoted on this very point, and among them Dr. Owen the great Coryphaeus of Calvinism. I certainly am under no obligations of any sort, to use the words of the Confession,

much less those in which this or the other divine or Presbytery explain them, if I think I can make myself better understood, by using others that convey the true idea of the Confession.

If I say that in the first constitution (the people in the United States understand this word very well) which God ordained with man, He promised to Adam, that he, and all his posterity after him, should enjoy eternal life, provided that he would personally and perfectly obey his commandments, I think I express the very idea intended to be taught by this section of the Confession. This I believe. This I teach, and there has nothing ever come from my lips, or my pen contradictory of it.

If I say that in the constitution, which God ordained with Adam as a public person, he was so placed by God, and stood so related to his posterity that his acts affected, not only himself, but also his posterity,—that God designedly made trial of human nature in him, placing Adam in circumstances more favorable for obedience, than He ever would any of his posterity, but that Adam failing in his obedience, all his posterity descending from him by ordinary generation, were involved along with him in the consequences of his disobedience, and may therefore, by a common license of speech, be said to have “sinned in him and fell with him,” in that first transgression, long before they had actually an existence,—that this effect resulted, most naturally, and certainly, from the sin of Adam as its proper cause, by virtue of the relation which subsisted between them;—I do undoubtedly, express the truth taught in the twenty-second answer of the Larger Catechism. This I believe and teach, and have never denied or opposed.

If a brother tells me I must believe, that the posterity of Adam were all *seminally* and physically in Adam, as the seed in the tree, and that we all *sinned in him as parts of Adam*; then and there present, and seminally existing in him, I must take the liberty to say, that neither the language of the Bible, nor of the Confession of Faith conveys this idea to my mind—that it cannot be legitimately inferred from it, and that if he thus interprets the Catechism, he is at liberty to do so for himself, but not for me. I find nothing like it in either, and for him to explain the Confession in this way, and claim by virtue of my ordination vow, that I must so believe and speak, would be in every way unjust and oppressive.

If another brother says, that by virtue of the "*Union* of representation between Adam and his posterity, his act is considered in the eye of the law as their sin, and they are punished for what he did," and I should say that, the phrases of "*Union*," and "*eye of the Law*," and punishment for anothers sin, are metaphysical distinctions, and figures of speech, and ambiguous expressions, which I do not find in the Bible or Confession of Faith, which perplex common people—which are not necessary to be brought into public discourse,—which are often misunderstood, and are to many unintelligible, and therefore deem it prudent not to employ them, I have said or done nothing inconsistent with my ordination vow, and my *ex animo* adoption of the Confession of Faith. To censure me for not thus speaking, as being guilty of heresy, when I believe and teach the doctrine of the Confession, is alike unjust and tyrannical.

Original Sin.

The 5th charge, if I can understand it, represents me as denying the 3d Sec. of Chap. 6 of the Confession. I have not denied this article. I teach the doctrine of this article, when I say that our first parents, being the root of all mankind, their posterity are subjected to suffering and death, in consequence of their sin, as really and truly as if they themselves had actually eaten the forbidden fruit, and that the same death in sin, and corrupted nature, are conveyed to all their posterity, descending from them by ordinary generation; for Christ, who did not descend from them by ordinary generation, is the only one of all their posterity, who was not affected by them. If a brother tells me that by imputation of sin, he understands something literally and really communicated, and I reply that I cannot understand it, other than as reckoning, accounting, or treating the individual as if he had sinned, I have not denied the Confession, but taught its doctrine. Should he tell me, that it is the *legal* connection between the act of one man, and its desert in another, I would not deny the Confession, were I to say, that in as much as when God is said to have imputed Righteousness to Abraham, he treated Abraham in consequence of his faith, as if he had been righteous, and that when He is said not to impute sin, it is meant, that He does not treat the sinner as he deserves, but actually forgives, and consequently, when He imputes sin, that He treats the individual as a sinner deserves to be treated, so, I prefer the

plain common sense mode of exhibiting this thing, and say, that when God does not impute sin, He treats the man as if he were righteous, and when he imputes sin, He treats him as a sinner deserves to be treated.

Holiness and Sin.

The 6th Article charges me with maintaining, that *all* Holiness and sin, consist exclusively in the voluntary acts and exercises of the soul. I do not believe, nor have I taught that *all* Holiness, consists in the *voluntary* acts and exercises of the soul,—because I have spoken of the Holiness of the pots and utensils, and furniture of the temple.—I admit that the unbelieving husband is sanctified by the wife.—I maintain that the human nature of Christ, while lying in the womb of the Virgin Mary, and as born of her, was “an Holy thing,”—and that the ground on which Moses stood was Holy, and the Scriptures are Holy,—and the Sabbath is Holy; and many other things. But the Holiness which characterises a moral agent as such, I have said “involves” an exercise of will.—So far from speaking of *all* Holiness, I have discriminated and spoken of *personal* Holiness. I have said, that “this has respect to the exercises of the will, as induced by the feelings of the heart, and the influential motives.” Page 377—8. I have not said, that Holiness consists *exclusively* in a simple *volition*, irrespective of the “impulse of various feelings and motives,” which may determine the character of the volition. In this the Presbytery have charged me falsely, and perverted my language.

On the other hand, I have not said, that sin consists exclusively in a simple volition, irrespective of the feelings and motives, which may have induced it. I have said that the Apostle John comprehends all forms and modifications, of sin in the world, under these three heads, “The lust of the flesh, the lust of the eye, and the pride of Life,” and that, according to his idea of sin, calling all that is in the world “lusting (*ἐπιθυμία*) and pride,” we are infallibly directed, in making our estimate of human depravity, to have exclusive regard to the acts and exercises of the human soul.” I have adopted the definition, which the Spirit of God has given of sin, when he says, “It is a transgression of the Law.” I adhere strictly and literally to the Confession of Faith, which declares that “every sin both original and actual, is a *transgression* of the Righteous Law of God, and

contrary thereunto"—as to a principle of Holiness or sin inherent in the soul, which exerts a power or causal influence, in producing Holy or sinful acts and exercises, and the existence of which the Presbytery charge me with denying, I have only to say, that I cannot understand such language, and that I find nothing like it in the Bible or Confession of Faith. If the Presbytery design that these words should be *literally* understood, I am wholly at fault. I cannot conceive of a principle *sticking in the soul*, any more than I can of Carneades *cogitationibus inhærens*,—the idea is monstrous. If they design that these words should be *metaphorically* understood, and express the idea of some disposition, or principle or purpose of action, exerting an abiding and permanent influence on the conduct, I have never denied it. I have denied a physical depravity, i. e. an operative efficient power, or any thing whatever, forming part of our *constitutional* nature, which is sinful *per se*, and so have the Presbytery. But I have affirmed that men naturally, and universally incline to evil, and that there is a propensity to sin in man, as he is born into the world.

All that belongs constitutionally to him, he inherits from Adam, and it is transmitted or conveyed by natural generation. The disposition or tendency of man to sin, is derived to him from Adam, i. e. is a certain consequence of his transgression. This disposition or tendency, or as Edwards has defined it, "this stated prevalence or preponderation, in the nature or state of causes or occasions, that is followed by, and so proves to be effectual, to a stated prevalence or commonness of any particular kind of effect," certainly issues in sin, as soon as the individual is capable of moral agency, and corrupts his whole nature. This tendency, issuing in voluntary transgression, which the Catechism calls original sin, I believe, agreeably to the Catechism, is conveyed from our first parents unto their posterity, by natural generation, the only way in which can be derived to them, those appetites and passions &c., by the possession of which we become prone to sin. Lar. Cat. 26. They transmit to us by natural generation a constitutional nature, which inclines to, and certainly issues in sin.

These things I have never denied or opposed. On the contrary I have expressly maintained, that the Sacred Scriptures teach, that the human race all descended from one common original, and that they transmitted their *character* to all their offspring,—whence it may be said, in common

latitude of speech, that "all that proceed from them in that way, are conceived and born in sin." If the Presbytery mean any thing else, by "innate, hereditary, derived, depravity," I know not of what they speak, nor where of they affirm; nor can I learn it from the Standards, which teach that "God hath endued the will of man, with that natural liberty, that it is neither forced, nor by any absolute necessity of nature determined to good or evil." *Con. of Faith, Chap. 9, Sec. 1.*

Moral character of Infants.

In the seventh article, the Presbytery charge me with error in relation to infants. The moral character of infants is not a topic introduced into the standards. The Presbytery have cited the passages, which I have just quoted from the standards, as being contradicted by my views. My adherence to them as shewn, proves the falsity of their allegations. These passages speak not of the moral *character* of infants, directly or implied. They relate to their *condition* as born into this world.

I believe that infants have as much moral as intellectual character. In certain respects I have maintained that they do not rise above the level of the mere animal. I might have said, not even as high as many. But in so saying I have not denied, that they have rational souls, possessed of capacities destined to indefinite expansion. I have said, that the infant is not *actually* under the government of law; meaning that the actions of the infant, such as its sucking, crying and "muling and puking in its nurses arms," &c. are not such as fall under the cognizance of law. Character is sometimes defined to be personal qualities. The infant has some personal qualities, and in this sense has character as an infant, viz: as sickly, healthy, lively, strong, large, beautiful, homely and deformed, &c. Has it moral qualities? In order to answer this we must enquire what is meant by moral. It is something of which blame or praise may be predicated. It has relation to a law. A law the Catechism defines to be, a rule given to a reasonable creature, and is designed to influence his voluntary conduct. The moral law the Catechism says is, "the declaration of the will of God to mankind, directing or binding every one to personal, perfect and perpetual obedience thereunto." This obedience, it says, must be rendered "in the frame and disposition of the whole man, soul and body, and in

the performance of all those duties of holiness and righteousness which he oweth to God and man." Lar. Cat. Q. 93. It is obvious, therefore, from the very shewing of the Catechism, that, as moral character is the personal qualities acquired by moral conduct,—and, as moral conduct has relation to a law, especially the moral law—and, as a law is a rule given to a reasonable creature, and the moral law requires uniformity and obedience to it in the frame and disposition, as well as duties of holiness—and, as these things are and must be, in their very nature, the voluntary exercises of a rational being who has knowledge of the same, there cannot, in the appropriate meaning of the expression, be moral character predicated of infants, devoid of any knowledge of the law or rule which is designed to regulate the conduct of a reasonable creature. The Catechism, therefore, in so far as it expresses any ideas indirectly on the subject, is in accordance with those I have advanced.

If the Presbytery mean that infants have capacities, which in a higher state of developement will bring them under the actual operation of the law of God given as a rule to the reasonable creature, I have said nothing that contradicts such a sentiment. When I say that properly speaking we can predicate neither sin nor holiness of the infant, I mean, that the infant has not put forth any voluntary exercises which the law of God will pronounce either sinful or holy. In incipient infancy, its thoughts and feelings are wholly uninfluenced by the law as a rule given to a reasonable creature. If, therefore, sin is affirmed of its thoughts and feelings, then must the infant, contrary to the shewing of the Confession of Faith, be determined to evil *by a necessity of nature*, for it has not been by any knowledge, or views, which as a voluntary and accountable agent it has had. But who is prepared to say that such is the character of the infant's thoughts and feelings?—who knows it? The great mass of them, so far as sensation and consciousness are concerned, are the result of uncontrollable necessity. Should it be said that this is not meant, but that another idea is attached to the word sin, where it is predicated of an infant, I certainly am not to be accounted heretical for not adopting it, who adhere tenaciously to the definitions which the Standards have given, both of sin and of the moral law. When the Presbytery charge me with maintaining, that the Lord Jesus Christ in his infant state, possessed no holiness of character, other than what might be

affirmed of the Mosaic Tabernacle, or inmost chamber of the Temple, and other consecrated instruments of Jewish worship, I find it difficult, from the solecisms of their language, to know what they mean. I have not said that the Temple or any of its parts possessed a holy *character*, although I have used the peculiar relationship of the Holy of Holies to God, for the purpose of *illustrating* the different senses, in which we must conceive of the holiness of the unborn human nature of Christ with its faculties undeveloped and as developed, and have traced the holiness of the human nature of Christ, in its infant state, to the peculiar relationship of his human nature to the divine, which rendered it pre-eminently and singularly an object of the divine care, and secured developements, at the earliest possible period, in holy exercises, i. e. in those graces or virtuous affections appropriate to the nature of man, and denominated in the renewed sinner, "the fruits of the Spirit." This I have done in pursuance of the angel's annunciation to Mary. Luke i. 35. When the Presbytery charge me with saying that our first parents were not created in a state of moral rectitude, they do it without a shadow of pretext, or any ground for inference. As to their having possessed holiness, or moral character, anterior to, and independent of their own voluntary exercises, or in other words, as the Presbytery say I affirm, "that they had no spiritual life till they acquired it by their own voluntary acts and exercises," I am utterly at a loss to make any reply. I know not of what they speak, or whereof they affirm. They must refer to something beyond the utmost stretch of my conceptions. There is nothing like it in any thing I have spoken, written or imagined. Till God breathed into Adam's nostrils, and he became a living soul, I know not what holiness may be predicated of his untenanted body. But simultaneously with this act of God, in breathing into his nostrils the breath of life, and Adam's becoming a living soul, there was a mind roused into action, which then possessed more accurate and extensive knowledge, than any of his descendants, and a heart that betrayed in all its emotions and preferences, the dominant efficient influence of love to God.

Moral Agency.

The eighth article charges me, if I can understand it, with the opinion that we are not dependant for the exercise of repentance, faith, and other holy exercises, on the regen-

ating influences of the Holy Spirit. This I utterly deny. There is nothing directly, or indirectly, to warrant the assertion in any thing I have said, written, or published. I have taught it as the doctrine of my book, and the theme of my preaching, that man is possessed of all the natural faculties or capacities for free moral agency. That in the voluntary perversion, or abuse, or refusal rightly to exercise those faculties, lies the very guilt of his rebellion, the essence of his depravity,—that this abuse and refusal create a necessity for the influence of the Holy Spirit,—that if left to himself he will wholly and forever rebel, and that he is utterly and absolutely dependant on the sovereign mercy of God, with whom it exclusively rests to say, whether he will, or not, vouchsafe that influence of his Holy Spirit, requisite to bring him to repentance,—nor have I ever directly, or indirectly, taught the metaphysical absurdity, that the will determines itself.

Regeneration.

The charges under the ninth head are professedly *inferences*, being introduced by the illative “consequently” and are therefore, in *form* and substance, at variance with the Assembly’s directions in cases of heretical accusation. I might therefore, dismiss them as not deserving a reply. But I have no sentiments I wish to conceal, and am willing that any thought which I have ever written or spoken, on the subject of Regeneration, shall be subjected to full and fair investigation. I have maintained in common with Dr. Witherspoon and others, in opposition to the views of Dr. Owen, that the words, Regeneration, New-Creation, are not to be understood in a literal, but a metaphorical sense, and are designed to designate an extraordinary moral change in a sinner, effected by the Spirit of God. I have taught that Regeneration is not to be regarded as the creation of any new faculty, or capacity of the soul, *without* which it is *naturally* impossible to obey, nor with which it is *naturally* impossible to sin. I have indeed spoken of the moral suasion of the Spirit, and traced the various channels of his influence, thro’ providential circumstances, and external objects and Scriptural Truth; and I have attributed much to his power by these means. But I have never denied that the Spirit of God exerts an influence, peculiar to himself, in Regenerating the sinner. What that influence is, I have not presumed to explain or declare, but have said, that

it is not a physical efficiency, or an exercise of his natural attribute of Omnipotence, which is physically irresistible. It is an influence which may be resisted, but is not, at the moment of conversion. I feel abundantly authorised to say, what I believe and teach, that God is the author of our Regeneration, notwithstanding man acts most voluntarily in turning to God. I have not ventured to affirm any thing, with regard to the nature of that influence, other than that it is not irrespective of the appropriate influence of "truth, upon the rational mind and feeling heart of man; nor in any independent exercise of physical power; nor inconsistent with the voluntary agency of man." Page 485. I have strenuously advocated the Scriptural doctrine, that of His own will (God the great Author of our Regeneration,) has begotten us by the word,—that the truth is the means of the Spirit's Regenerating influence. I adhere to the doctrine of the Assembly's Shorter Catechism, that "the Spirit of God maketh the reading, but especially the preaching of the word, an effectual means of convincing and converting sinners." I find nothing said about Regeneration in our Standards, but what is contained in the definition of effectual calling; and to the truths taught in it, I have expressed in my book, my adherence, believing it to be "the work of God's Spirit, whereby enlightening our minds in the knowledge of Christ, and renewing our wills, He doth persuade and enable us to embrace Jesus Christ freely offered to us in the Gospel," notwithstanding, I have frankly declared, that I dissent from some particular views of mental science, which obtained at the day it was framed. I have never said, that Regeneration was "the effect of man's own unassisted powers and efforts, independently of any divine influence whatever," nor used an expression which justifies such an inference. That the influence exerted by the Spirit in producing it, is through the means of the word and truth, the General Assembly of 1824, has decided to be the doctrine of the Confession of Faith. I therefore, think I may justly complain of the annoyance, to which I have been subjected by my brethren, who have not, as it appears to me, in the spirit of submission becoming their vows, respected their decision, but have held me up as a heretic, and as denying this doctrine. If any thing forms peculiarly, and most especially, the theme of my preaching, it is the excessive and inveterate depravity of the human heart, which is so great, that without the influence of the Spirit of God, no man will ever repent and believe the Gospel!

Election.

In the 10th article, I am charged with denying the doctrine of Election. I have never denied that God, from all eternity, has determined to save those whom He influences in time, to believe and repent of their sins. This result i. e. their actually doing so, I have said is Election *de facto*. To denote the event as having taken place, rather than the purpose of God, to bring it to pass, the term Elect is most commonly used in the Bible, except when, as an appellative, it is applied to Christ, or to the people of Israel collectively. Isaiah, 45—22. Matt. 24—22, 31. Mark, 13—20—2—7. Luke, 18—7. Rom, 1—8, 33. Col. 3—12, 2. Tim. 2—10. Titus, 1—1. 1st Peter, 1—2. 2nd John, 1—13. In like manner, the word Election is used to denote the purpose of God, as having taken effect in the actual making of believers as in Rom. 9. 11—11, 5—7, 28. 1st Thess. 1—4. 2nd Peter, 1—10. This idea I have expressed for the purpose of framing an argument, from certain things, which even the Arminian will concede, in favour of the very doctrine, which the Presbytery represents me as denying. I feel it to be unbrotherly, and cruel in the highest degree, thus to wrest and torture my language, in order to convict me of denying an essential doctrine of the Confession, and especially, thus to excite the prejudices of many against me, as tho' I opposed the very doctrine I was seeking to establish.

Conclusion.

The above statement is sufficiently ample, and must certainly convince every unprejudiced mind, that I have not "maintained or propagated opinions or doctrines, at variance with some of the most important, and vital doctrines or truths taught in the Standards of the Presbyterian Church." I deem it unnecessary to quote human authorities either living or dead. If I am to be condemned, it will be some consolation to know that God has approved, and has given me as I have reason to believe, many precious souls the seals of my Ministry, while inculcating the truths of the Confession, in the very way condemned by man, and that multitudes of successful preachers in the Presbyterian Church, are in the like condemnation. While such is the fact I cannot but say, tho' by no means in defiance of my brethren, "All hail reproach and welcome shame." I know

that my blessed Master was condemned, and among other things for "new Doctrine"—that the Apostles also were condemned for like reasons, and the reformers, and many whose mode of presenting the truth differed from the ecclesiastical formularies of their Church and day, in so far as they too rejected the technicalities of their Church, and adapted their exhibitions of truth, to the apprehensions of common sense. "By their fruits ye shall know them." I claim to be judged by this rule. If I am a wolf in sheep's clothing, the masters rule must be applied to detect me. But if the tendency and effect of my preaching, has been thro' divine grace to elevate the Standard of Piety, to promote more efficiency in the cause of Christ, and more self denial and devotedness on the part of his followers, then I may, thanks to the Masters condescending grace for it, claim the benefit of his own rule. Nor will it do to talk of future growths, the fruit of years to come, and say, we must wait before we can see the fruits. It is the *present* fruits that already cluster on the tree, the immediate and legitimate fruits of the doctrines, which I inculcate, to which appeal must be made. If they tend not to exalt and honor God and His Christ, to prostrate man in the dust, and overwhelm him with a sense of his guilt, and dependence on sovereign mercy, and to secure the practice of self denial in crucifying the affections, mortifying the lusts of the flesh, and living soberly and righteously in this present evil world, then let them be rejected, and me condemned. But if the contrary, I know where the appeal from man's judgment, will not be made in vain. I speak with point and firmness, and that designedly,—but by no means to irritate or give vent to bitter feelings. Truth I think demands it, and its interests, I feel in no way disposed to jeopard by Attic Diction. I have not one thought or feeling of malice against my brethren, but I think that they have done wrong, and feel that they have deeply injured me, and of their conduct I complain. I impeach not their motives, but am willing to give them credit for what they profess. It is not my province to judge in this matter. That belongs to the Searcher of hearts, before whom I expect ere long to stand, and where I hope and pray, that through the overflowing mercy of our Blessed Saviour, we all may be acquitted, and freed from every prejudice and error, eternally vie with each other in exalting the riches of Redeeming Grace.

GEO: DUFFIELD.

April 13th, 1882.

Dr. Cathcart gave notice of his intention to protest and complain of the above decisions to the next General Assembly.

7 o'clock, P. M.

Mr. M'K. Williamson presented the following, viz:

Resolved, That the Presbytery adjourn to meet at Newville on the first Wednesday in May, in order definitively to decide the case of the Rev. George Duffield, and that Messrs. Wilson, Moody and Williams be a committee to draft a minute and resolution for adoption relative to the case.

It was moved and seconded that this resolution be indefinitely postponed. This motion was carried by the casting vote of the Moderator.*

Mr. M'K. Williamson presented the following, viz:

Resolved, That Messrs. Wilson, Moody and Williams be a committee to draft a minute and resolutions definitively relative to the censure which Presbytery may deem proper in the case of Mr. Duffield. This motion was withdrawn by consent of Presbytery.

A motion was made to adopt the following, viz:

As to the counts in which Mr. Duffield has been found guilty, Presbytery judge that Mr. Duffield's book and sermons on Regeneration do contain the specified errors, yet as Mr. Duffield alleges that Presbytery have misinterpreted some of his expressions and says he does in fact hold all the doctrines of our Standards, and that he wishes to live in amity with his brethren, and labor without interference for the glory of God and the salvation of souls,

Therefore, Resolved, That Presbytery at present do not censure him any further than warn him to guard against such speculations as may impugn the doctrines of our church and that he study to maintain the unity of the Spirit in the bond of peace. This resolution was carried.

Messrs. James and M'K. Williamson gave notice of their intention to protest and complain of this decision to the next General Assembly.

* *Yea.* Dr. Cathcart, M'Knight, De Witt, Watson, Rutter, Trimble and Wilson Moderator—7.

Nays. Moody, Denny, J. Williamson, M'K. Williamson, Quay, Patterson,—6.

Non Liquet. Kennedy, M'Cahran, Creigh, Clendenin, M'Cormick M'Dowell,—6.

Resolved, That the commissioners appointed to attend the General Assembly together with the alternates be a committee to defend the Presbytery against all appeals and complaints which may come before the Assembly against the doings of Presbytery.

Moved and seconded that Presbytery adjourn to meet in Chambersburg on the first Tuesday of October at 11 o'clock A. M.

True extracts from the minutes.

JAS. C. WATSON, Clerk.

From the above minutes the following facts are apparent.

1st. That the entire prosecution against Mr. Duffield was as inconsistent with the provisions of the constitution, as with the principles of common justice. He was ACCUSED OF NO CRIME; and although a verdict of guilty was rendered ecclesiastically, yet it was not guilt affecting in the least degree his moral character, or his soundness in the faith. The entire amount of his guilt was, that he differed *in opinion*, from certain influential members of the Presbytery, who carried a majority with them. The opinion or modes of explaining the doctrines of the Standards in which Mr. Duffield differed from Messrs. J. Williams, J. Williamson &c. were not pronounced even by them, to be heresies. Was it guilt in Mr. Duffield to differ from them in theological views?

2d. That the final sentence was a virtual acquittal. Mr. Duffield had been ecclesiastically condemned, but when the Presbytery came to estimate his guilt, they did not think it deserving of serious censure. Ecclesiastically, it may have been a condemnation, but morally, and virtually, it was an acquittal. In this light it was viewed by Mr. Duffield's friends and congregation, as appears from the proceedings had by them on the occasion.

Before the close of the sessions of the Presbytery, as narrated in the foregoing pages, at the request of a number of the members of Mr. Duffield's congregation, a meeting of the congregation was publicly called, to take into consideration the proceedings of the Presbytery, in relation to him. This meeting was held on Thursday the 18th of

April 1833, when a committee was appointed to draft a report to be submitted to another meeting to be held on the following Sabbath. This committee having prepared their report, the congregation assembled, when the following proceedings were had.

Agreeably to public notice, a very large meeting of the Presbyterian congregation of Carlisle was held in the meeting-house on Sabbath afternoon the 21st day of April, at which the following proceedings were had.

The meeting was organized by appointing Dr. Wm. C. Chambers, Chairman, and Joseph Laughlin, Secretary, when the committee appointed at a meeting held on Thursday last, made their report, which was unanimously accepted, and adopted, and is as follows:

It cannot be supposed, that we as a congregation, should have witnessed the scenes which were exhibited during the late sessions of the Presbytery of Carlisle, without the deepest interest and concern; we have felt that our vital interests with those of our pastor, have been at stake, while the prosecution on the part of the Presbytery was in progress. Especially were our anxieties awakened, by observing the feelings and spirit which were manifested by those who were most active in the prosecution, leading us to apprehend that it would issue in the deposition or suspension of our pastor from the exercise of his ministerial functions. We know very well, too, that we have not been alone in these anxieties, but that many other churches in our region have sympathised with us in these feelings, and shared in our solicitude. We feel it therefore to be a duty which we owe to the churches, to notice in a succinct manner some of the prominent features in the proceedings of Presbytery, and at the same time to state our own views and feelings in reference to them; and our fondly cherished regard for the minister whom the Lord has placed over us, as well as respect for the interests of truth and justice, prompt us to make our statements thus publicly. We would remember at the same time, that we are under the care of, and owe subordination to the body of which we thus speak, and that it therefore becomes us to express ourselves with deference and respect. This we desire to do. Yet at the same time we do not believe that a plain and firm exhibition of the truth, even though it should prove a rebuke to our fathers and brethren, is

at all inconsistent with the subordination which we owe them, or with the laws which govern in Christ's house.

We had always believed that the act of Presbytery in trying and condemning Mr. Duffield's *book* on regeneration, was a blow aimed at the *author* himself, and calculated, as the result proved, to injure more deeply his reputation and ministerial usefulness. This conviction forced itself upon us, notwithstanding the assurances on the part of those who particularly distinguished themselves as prosecutors of the book, that they had not the least intention of injuring a hair of the author's head. In a very short time our conviction was confirmed by the resolution of Presbytery to commence judicial process against Mr. Duffield himself. This and other consequent steps in their proceedings wounded our sensibilities to the very quick, and disposed us to complain of their measures as oppressive and hard to be endured. Still we kept silence, looking forward with the deepest anxiety to the time when the Presbytery should meet for the trial of Mr. Duffield, hoping that their proceedings on that occasion would discover a christian and fraternal spirit towards our pastor, which, besides leading them to repair the injuries which he had sustained at their hands, would excite in us the feelings of love and respect, which we formerly cherished for them. But during the progress of the trial, which we have faithfully watched from beginning to end, we have seen measures adopted and a spirit manifested so injurious and oppressive, and so contrary to our sense of common right and justice that we can no longer keep silence, nor forbear giving our public testimony against it.

When Mr. Duffield's case came up before the Presbytery for consideration, they were at a loss to know whether the accused had been cited. This they could not ascertain from the clerk, whose business it was to serve the citation upon the person of the accused, and to be able to report to the court that he had done so, before they should proceed to the trial, for upon inquiry, it was ascertained that the citation was never served personally upon the accused. Mr. Duffield however, relieved the Presbytery from the embarrassment into which they were thrown, by acknowledging that the citation was *left at his house*, and that he had received it.

When the libel was read, it appeared that there was no offence at all charged upon Mr. Duffield, although the stan-

dards of our church expressly require that when prosecution is commenced against an individual, the offence which is alleged against him shall be particularly designated by name, at the same time warning the prosecutor, that if he fails to make good his charge, he himself is liable to censure as a calumniator of his brother. This is a wise provision of our constitution, designed to protect those under its influence from the injury they might otherwise sustain from malicious attacks upon their character. In Mr. Duffield's case, however, special care was taken not to name any offence, but he was charged with certain "*specifications*." These "*specifications*" were a number of propositions, which it was the design of Presbytery to prove that he either maintained or denied. He was not accused of heresy, or error of any kind in the libel, but as far as could be gathered from the remarks of members during the discussion, it appeared that Mr. Duffield's *opinions* on certain theological and philosophical questions were at variance with those of some of his brethren. Now, the constitution of our church expressly prescribes, that in such cases the offence with which the accused is charged, should be particularly named in the libel: and the General Assembly has further directed, that when heresy is the offence, the passage of Scripture or doctrine of the Confession which is impugned, should be noticed. The course pursued by the Presbytery, however, was in direct violation of these rules. Herein we felt grieved and wounded, because the Presbytery permitted the prosecution to take such a course, as would enable them to proceed against Mr. Duffield to the detriment of his reputation and usefulness, without their being liable to any censure in case they failed to make good their allegations. We think this was *wrong* not only on account of the injustice done Mr. Duffield, but because it was in direct violation of our standards.

Mr. Duffield challenged the members of Presbytery who had condemned his book, as incompetent judges, because they had made up and expressed an opinion as to the evidence to be adduced against him; as also several individuals, for several causes which he offered to prove. We could not help thinking, that common justice would suggest to every one the propriety of these challenges and could not conceal our surprise that men who had thus prejudged the question, by condemning his book, which was to be the principal evidence against him, should not them-

selves see the gross impropriety and indelicacy of their sitting as judges in the case. But all these challenges, (and his offer to prove the special reasons,) so manifestly right and proper, were overruled.

Mr. Duffield objected to the manner and form in which the prosecution was commenced and conducted, as being contrary to the constitution. Not only was the libel prepared without naming the offence, but it was without the foundation of a prosecutor. No one appeared as Mr. Duffield's accuser. When he demanded who accused him, some members said that "common fame" was the accuser, yet did the Presbytery pertinaciously refuse to declare who was his accuser, saying that he was charged on the "ground of common fame." If they had said that common fame was the accuser, then would they have been bound to prove that such a *fama clamosa* as that defined in the Book of Discipline did exist: a thing which never yet had been done. At length after a day and a half spent without success in endeavoring to get them to avow the name of his accuser, or to place the same on record, Mr. Duffield put in his plea of *not guilty*, accompanied with a protest that no such common fame did exist as is required in the Book of Discipline; offering to prove that there was nothing more than a "general rumour raised by the rashness, censoriousness, and malignancy of one or more individuals."

The Presbytery then proceeded to the examination of the testimony, which consists of extracts from his book and sermons on regeneration. To these, together with several *living* witnesses, principally individuals who had seceded from his church, he was referred in the citation as the evidence by which the prosecution were to sustain the charge. By the latter, viz. the living witnesses, Mr. Duffield offered to prove that whatever crying fame did exist was raised by the "rashness, censoriousness, or malignancy of one or more individuals." This the Presbytery declared to be out of order, although at a previous stage of the trial, when Mr. Duffield demanded who was his accuser, and offered to prove that if any *fama clamosa* did exist, it was not such an one as is defined in the Book of Discipline; it was urged in answer, that after he put in his plea he would be permitted to bring forward his proof. The prosecuting committee, however declined bringing forward their witnesses, and the Presbytery

refused Mr. Duffield the privilege of calling and examining them. Mr. Duffield said that by this decision his own witnesses were excluded, and that the prosecution might proceed to set forth their cause. This they did. Mr. Duffield replied in defense. The question was next put, and the Presbytery voted him guilty of eight "specifications." They did not say that they found him guilty of any crime or offence. And if we may judge from their final decision, we should not suppose that they thought there was any thing very heinous in these specifications—they decided that he should be "warned against any such speculations as may impugn the doctrines of our church, and that he study to maintain the unity of the Spirit in the bond of peace."

We cannot repress the expression of our pleasure at the peaceful issue of this long and unpleasant litigation. We look upon it as a virtual acquittal of our pastor. Whatever may be the opinion of his co-presbyters with regard to his need of being warned against the dangers of theological and philosophical speculations, our long and intimate acquaintance with him prevents us from entertaining any apprehensions from this source. We all know that during the sixteen years which he has spent amongst us, his ministrations have been plain, faithful, and *wholly practical*. And the abundant fruits of his labors around and in the midst of us, are proof of the fact. And besides, we have no reason to doubt that we should now be living in the enjoyment of the "unity of the spirit and the bond of peace," if we had not unhappily been disturbed by the unadvised interference of the Presbytery, who were charged with the care of our spiritual interests. Before any proceedings on their part were had against Mr. Duffield, we lived together in Christian unity, and the interests of religion flourished in our midst. But their unwarrantable and unchristian measures have thrown among us the fire brands of discord and strife. Nor did we fail to notify them of these disastrous results, but at an early stage in this business, in a respectful letter to the Presbytery, we solemnly remonstrated with and earnestly entreated them to forbear: but our communication was treated with neglect and contempt. While, therefore, we express our satisfaction at the happy issue of the trial, and are delighted at the prospect of our pastor's being permitted to continue his labors among us, we cannot but deplore the deep wounds which have been

inflicted on our Master's cause, by the agitation and distraction into which the proceedings of Presbytery have thrown some of our churches; and more especially by the spirit and feelings which were manifested during their late sessions, giving the ungodly and men of the world occasion to revile. These remarks we do not make in application to all the members of Presbytery. It gives us pleasure to say that there were some who distinguished themselves by their opposition to the oppressive and unconstitutional measures alluded to, and who secured our warmest approbation by their adherence to the principles of truth and justice, and the constitution of our church.

In giving this plain and unvarnished statement of facts, with our views and feelings in reference to them, we are sorry to appear as the reprovers of our fathers and brethren. But we believe that our duty, and the circumstances of the case, do imperiously demand it.

In conclusion, we declare, that our confidence in the talents, fidelity, piety, and theological soundness of our pastor, continues unimpaired and unshaken; and that the firm, dignified, and christian manner in which he met his accusers, and sustained his defense amidst so many embarrassments, has greatly enlivened and increased our love for his virtues, our admiration for his abilities, and our affection for his worth.

On motion, Resolved, That the proceedings of this meeting, together with the report of the committee, be published in the *Philadelphian*.

Concluded with prayer. Adjourned.

WM. C. CHAMBERS, Chairman.

JOSEPH LAUGHLIN, Secretary.

Carlisle, April 22, 1833

(*Philadelphian*, May 2, 1833.)

Shortly after the publication of these proceedings of the congregation in the *Philadelphian*, one or two pieces appeared in the Presbyterian giving a partial view of the proceedings of Presbytery, and evidently designed to operate more injuriously to Mr. Duffield than the minutes of Presbytery if published would have done. It was currently reported, and generally expected that Mr. J. Williamson, who with his brother McKnight Williamson had given notice that he would complain of the proceedings of Presbytery to the General Assembly—was so dissatisfied with the final sen-

tence, that he would bring the matter before the Assembly. Mr. Duffield had apprised his friends, that for the sake of peace, he would let the matter rest, unless Mr. Williamson would prosecute his complaint, in which case he would enter his appeals. He visited Philadelphia during the sessions of the General Assembly to watch the operations of Mr. Williamson in reference to his case. Previously, and while these publications appeared in the Presbyterian, setting forth the proceedings of the Presbytery, and the conduct of Mr. Duffield during his defense in such light as to operate unfavourably to him, and make impressions contrary to the truth, Mr. Duffield, as has been ascertained from himself, waited on the Editor of the Presbyterian to apprise him of the fact, that he had published statements not consistent with the facts in the case, and injurious to him, and to desire the name of the writer, to whom his columns had been opened. The Editor said he could not give the name of his correspondent till he had seen him, which, as he was in the city, he would do without delay. The Editor informed Mr. Duffield, that his correspondent refused to let his name be communicated. After a second interview he still refused to let his name be divulged. Subsequently, after some correspondence with the Editor, when Mr. Duffield expressed his determination to hold him responsible, he made known the name of a member of Presbytery, who had taken a conspicuous part in the process against Mr. Duffield.

Mr. Williamson did not prosecute his complaint, and nothing was done at the meeting of the Assembly.

In the fall of 1833 when the minutes of the Presbytery came to be reviewed by the Synod, the following proceedings were had in the case.

“Rev’d. Mr. Boyd minister, and Mr. M’Kissick elder, were appointed a committee to examine and report on the minutes of the Presbytery of Carlisle.”—min. 1833. p. 4.

“The committee on the records of the Carlisle Presbytery made report, which was laid on the table.” min. p. 5.

“Resolved that the report of the committee on the records of the Carlisle Presbytery, be referred to the consideration of the next meeting of the Synod, on account of the sickness of Mr. Duffield, and the absence of a number of members of that Presbytery.” min. —p. 18.

The Synod were then competent to express their judg-

ment of the recorded doings of the Presbytery. They were required to do so by Constitutional rules and usage, the minutes having been forwarded. No complaint or appeal was prosecuted which gave the Synod appellate jurisdiction in the case, or the right to set as a court before whom the parties should appear. Their business was to review the records. Mr. Duffield's presence or absence, sickness or death, made no difference. He had nothing to do with the Synod, nor the Synod with him, in the examination of the records. Yet the Synod postponed the consideration of the report of that committee to the next meeting.

At the meeting of the Synod in Gettysburg October 1834, the Synod, instead of taking up the report of the committee referred to them, never acted on it. It was neither read nor brought before them, but a new committee was appointed to examine the records, as if the records had never previously been before the Synod, and the report of the committee referred to them. The Editor of the *Presbyterian*, a partisan in the existing disputes in the church, presented a new Report, on which the Synod acted. The report of the former committee was not even referred to, and the following proceedings were had by the Synod.

"Messrs. Douglass, Engles, and Bigham were appointed a committee to examine and report on the minutes of the Presbytery of Carlisle."—min. 1834. p 5.

"The committee on the records of the Presbytery of Carlisle reported, and the report was accepted and laid on the table." min. 1834. p 9.

"The report on the Carlisle Presbytery's records was called up and read, and is as follows, viz:

"The Committee appointed to examine the records of the Presbytery of Carlisle, report, that they have attended to the duty assigned them, and find the records, with the exception of some unimportant inaccuracies, to have been correctly made, and recommend their approval to page 64— with the exception of a decision made in relation to the case of Rev. George Duffield, who it appears was constitutionally tried on ten separate counts, affecting his soundness in the faith, and on eight out of the ten counts, found to be guilty; that among other errors of which he was convicted and declared to be guilty; he was represented as having denied the federal headship of Adam—the imputation of his sin to his posterity, and their legal condemnation on account of it; and as having affirmed, that all sin and holiness, con-

sists in voluntary acts and exercises of the soul—that there is no inherent, hereditary depravity—that moral character cannot be predicated of infants—that regeneration is a voluntary change or act of the soul, and that man in his fallen state, has entire ability to perform holy acts; and that notwithstanding his conviction upon charges so deeply affecting fundamental truth, the Presbytery without having received from him, as it would appear from the records, any confession or acknowledgement of his errors, or any pledge that he would henceforth cease to teach and propagate them, passed the following resolution,

“*Resolved*, That Presbytery at present do not censure him any further, than warn him to guard against such speculations, as may impugn the doctrines of our church, and that he study to maintain the unity of the spirit, in the bonds of peace.”

“The committee cannot recommend an approval of this decision, because it compromises essential truths, defeats the ends of discipline, and under the circumstances of the case, presents a result never contemplated by our constitution, after a judicial conviction upon points, involving material departures from the doctrines of our standards.”—min. 1834. p p. 17. 18.

The Elder from Mr. Duffield's congregation voted *against* the adoption of this report, although the minutes incorrectly record him as *non liquet*. Mr. Duffield had submitted to the sentence of Presbytery, and said but little in opposition to the report. He had no right to speak in vindication of himself before the Synod. The Moderator would not let Mr. Kennedy do it, when he thus undertook to sustain the proceedings of Presbytery. Mr. R. J. Breckenridge challenged Mr. Duffield to avow or deny the things charged against him. Mr. Duffield would have been as wide from the principles of Presbyterian order, as Mr. Breckenridge was from both order and courtesy in making the challenge. He did not reply to the challenge, which after the treatment Mr. Kennedy received from the chair, would have been prevented had he attempted it: but he apprised Mr. Breckenridge, that in his protest against the action of the Synod on the Act and Testimony, and which he would shortly read, he would hear what he believed on the matters of which he had been accused. The report of the committee presented by Mr. Engles, was adopted by the Synod, without their having ever heard the proceedings of the

Presbytery read. As to the constitutionality of the proceedings of Presbytery in the case of Mr. Duffield, which this report made by Mr. Engles affirms; the reader will judge; and whether ignorance or party zeal, which blinds mens minds, is to be referred to, as the solution of a judgment so wide from the fact. As to the propositions on which Mr. Duffield was found guilty by the Presbytery no evidence whatever in proof of them was found on the record; nor even a statement of the character of what was called evidence. They were not those which Mr. Engles reported. It may be of use to the interests of a party to pronounce guilty authoritatively, and unconstitutionally on a covert charge of heresy, but common sense and common justice will not fail to perceive at whose door the guilt lies.

